Church Management

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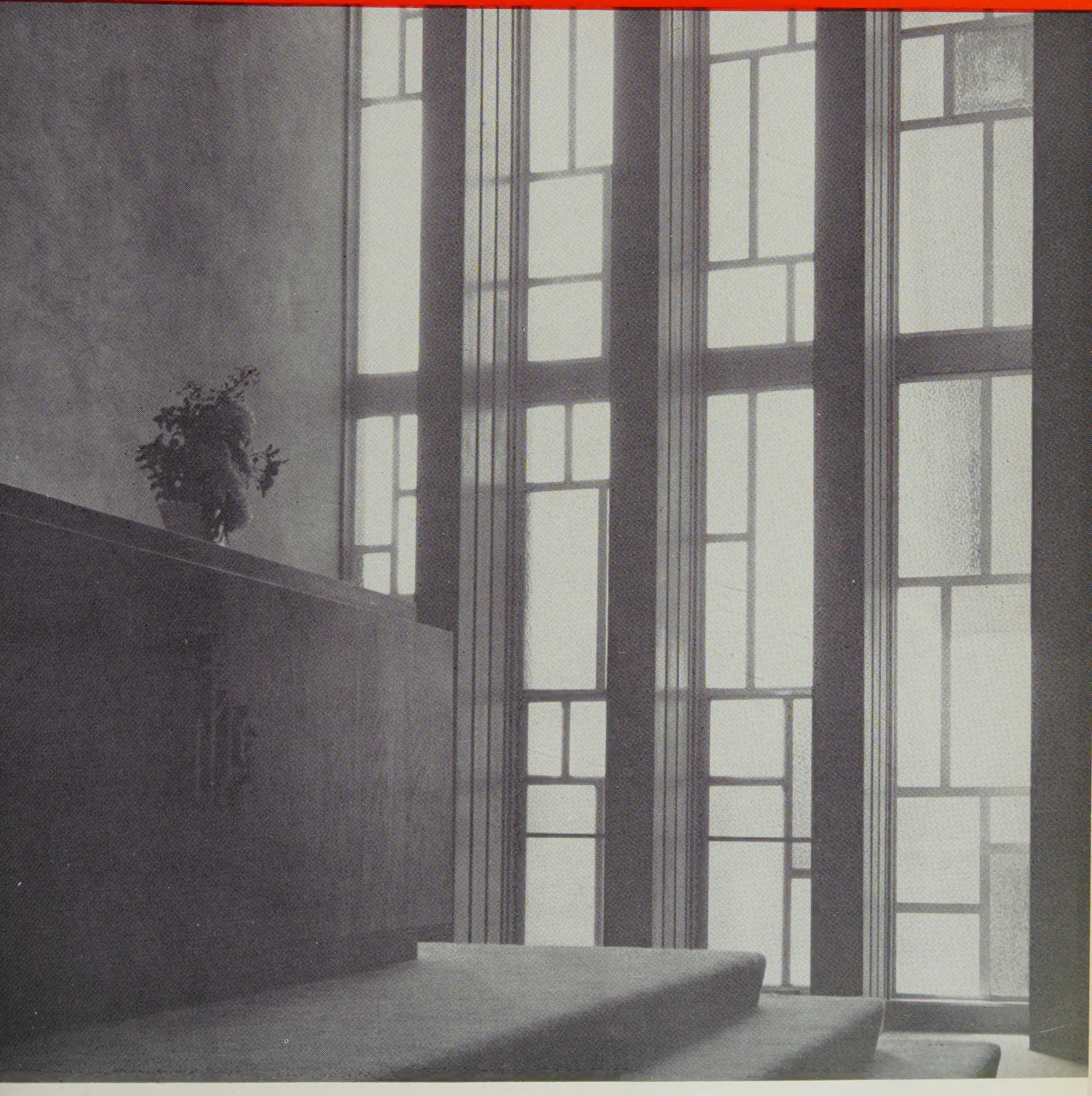

August
1959

Church in the Valley
Santa Clara, California

Volume XXXV
Number 11

ornamentation and seating harmonize beauty

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MERGER TROUBLES

Dear Sir:

Dr. James E. Wagner and the Evangelical and Reformed synod are now suing the Miami, Florida, United Church of Christ for all of its property and to prevent it from withdrawing from the jurisdiction of the E. & R. Church. This lawsuit was begun in May despite the June 1957 announcement that the E. & R. Church was now a part of the United Church, and despite a joint statement of December 1955 by E. & R. and Congregational Christian officials that "if any congregation wishes to withdraw from the United Church, nothing will prevent such withdrawal."

In a Cleveland E. & R. church, despite the wishes of the congregation, the pulpit was declared vacant by the synod. The same thing happened to a Detroit E. & R. congregation. In Saginaw, Michigan, a congregation, seeking to declare itself independent, found the E. & R. synod unwilling to relinquish control. In Portland, Oregon, the synod sued and collected a settlement of $6,250 from a local E. & R. congregation, which also paid lawyer's fees of $4,300; total—$10,550.

In India a court has rendered a verdict for the Congregational Churches and against the Church of South India, an authoritarian body resulting from a 1946 merger of Methodist, Anglican, Congregational, and other churches. Nine separate suits were combined into one representative suit which affects 456 Congregational churches in South India, and hence is of major importance. The suit in South India is similar to the pending New York suit, and even the language of the court in the India verdict could easily be taken as a description of the controversy in the United States.

A. Stuart Oskamp
Glen Ellyn, Illinois

CHURCH MANAGEMENT HELPS

Dear Sir:

Your magazine has been a help through the years.

I built a church here two years ago and educated our building committee by having them study *Church Management.* During 1956 and 1957 your magazine contained many helpful articles on church building.

Harry Burton Boyd
St. Petersburg, Florida

BELIEF IN THE ABSOLUTES

Dear Sir:

I wish to commend you for your editorial "What Happened to These?" in *Church Management* for June, 1959. In that article you ask some questions that every Christian should ponder.

There are still a few persons who believe in the absolutes. Not all have bowed the knee to Baal.

Lenn L. Latham
Caro, Michigan

IS SOCIAL SECURITY MORAL?

Dear Sir:

In his article "Myths I Have Seen

(turn to page 4)

Church Management

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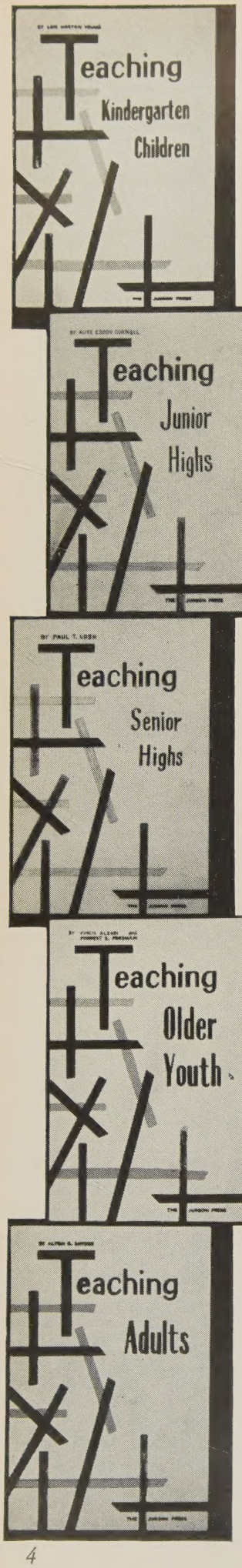

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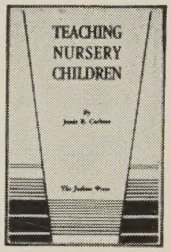

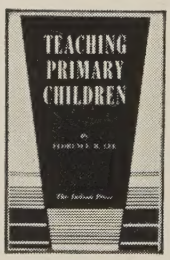

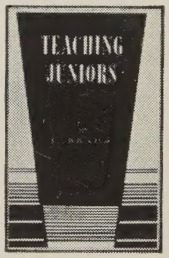

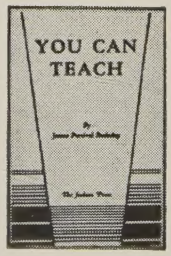

The Judson Press
1703 Chestnut Street Philadelphia 3, Pa.

THEY SAY: WHAT SAY THEY? LET THEM SAY

(continued from page 2)

Die," Graham R. Hodges asks the question, "Is it wrong for the state to set up a system of insurance and free assistance?" He asks the wrong question and gives the wrong answer.

It would be more to the point if Mr. Hodges would ask, "By what moral right does the state presume to force individuals to save a portion of their income in a government-determined, nonactuarial insurance program?" I am sure Mr. Hodges would not feel that he personally had the right to force me to buy a particular insurance policy merely because he thought it was a good idea. If he does not have that moral right as an individual, from whence does the government derive it?

The question is not whether social security is Communistic. The question is whether or not it is moral. That question cannot be adequately answered on the basis of expediency, as Mr. Hodges seeks to answer it.

Norman S. Ream
Wauwatosa, Wisconsin

EDITORIAL DESERVES WIDEST CIRCULATION

Dear Sir:

I would like permission to reprint your lead editorial, "In Support of Our Protestant Culture," in my local church paper.

The thoughts you have expressed certainly deserve the widest circulation.

Hugh M. Riley
Dallas, Texas

TO STUDY MINISTER'S WIFE

Boston University School of Theology, under a grant from the Lilly Endowment, has recently begun a three-year study concerning the wife of the Protestant parish minister in America. The goal is to determine some of the relationships between home and family life and the husband's involvement in this particular vocation.

Dr. William Douglas, project director (Box 16, 745 Commonwealth Avenue, Boston 15, Massachusetts), would appreciate hearing from lay people, ministers, and ministers' wives concerning how they feel the minister's wife should be related to her husband's vocation and to the church. What is, and should be, expected of her in terms of her role in the parsonage and parish? What could she, her husband, or the church do to improve her "situation"?

(the end)

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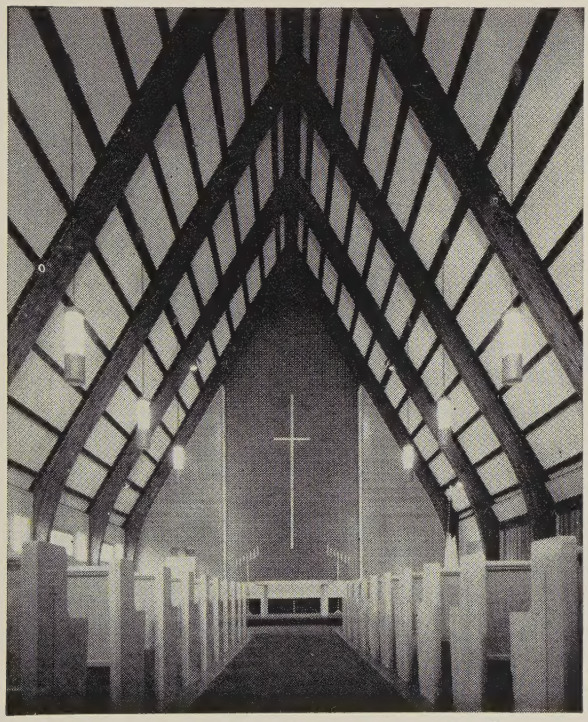

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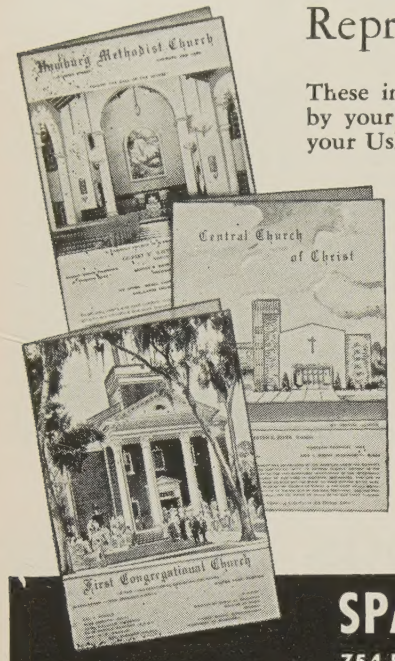

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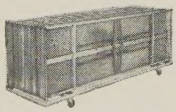

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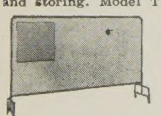

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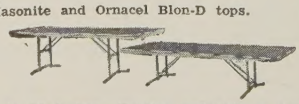

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Israeli Briefs*

Bicycling on the Sea of Galilee on a water bicycle built for two is the favorite new water sport available to vacationers in Israel. The bicycle is fitted with floats and cannot sink.

* * *

A rival to the Parisian flea market is Israel's "pish-pesh" market in Jaffa, happy hunting ground for tourists seeking exotic souvenirs at bargain prices. In the midst of second-hand shoe and clothing stalls, you will find hand-etched copper planters, beautiful Oriental tables and jugs, pewter samovars, dangling earrings, exotic coin belts, filigree jewelry, unusual embroideries, miniatures for the home, and other unusual gift items. It takes only five minutes by car from the fashionable, modernistic shops of Tel Aviv to visit this "pish-pesh" market.

* * *

Tourists to Israel can pause for authentic Oriental refreshments in the picturesque Judean hills when traveling from Tel Aviv to Jerusalem. In the village of Abu Ghosh, a caravan inn specializes in such foods as humus, tehina, shashlik, kabab, pitta, and Turkish coffee. The caravan inn is within five minutes' walk of a well-preserved crusaders' monastery. The village of Abu Ghosh itself occupies the site where the Holy Ark remained for twenty years prior to its transfer to Jerusalem by King David.

* * *

Remnants of an agricultural community dating back to the days of Abraham were recently uncovered at Mitzpeh Ramon in Israel's Negev Desert. The huge cisterns here indicate that the ancient communities used to irrigate their land with accumulated winter rains.

* * *

A visitor to Israel can don a "kefiya" or a special scarf-type headgear, ride a camel or donkey, squat in front of a Bedouin tent with a cup of coffee and "nargillah" or water pipe, and have himself thus photographed as a memento of his "day as a Bedouin sheik." A whole campsite of Bedouins has moved close to Beersheba, capital of Israel's Negev region, and four Bedouin tents with camels and donkeys have been set aside from the special use of the fascinated tourists.

* * *

***Information supplied by Israel Government Tourist Office.**

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Overdoing Tax Exemption

As have many others, we have felt our respect for organized labor lessening by the revelations before the Senate Investigating Committee under the leadership of Senator John L. McClellan. We can think of only one thing that is more dangerous to the life of our nation, and that is indications of a criminal liaison between labor and business to filch the public. If such practices continue, there will be an opportunity for some historian to write a treatise on "The Rise and Fall of the American Republic."

On the other hand, news items about a strike of underpaid, poor Puerto Ricans and colored employees against a group of tax-exempt hospitals in New York City do show the need for labor's organizing to get a just and living wage. The excuse that the small wage is paid because tax-exempt institutions are not required to adhere to the legal minimum wage scale seems to us to be about the poorest reason that one could concoct for paying the low wage. The nonprofit corporation which is released from many obligations that the business house must assume should be in a better position to meet its employment wage problem.

Above the economic side there is a moral issue. Nonprofit organizations are usually founded with high moral concepts. These certainly include the responsibility of a living wage for their own employees. Jesus had only rebuke for those who refused responsibility for their parents by saying that their lives were dedicated to God. Would he not react in the same way today toward those individuals and institutions that claim their need to serve the public takes precedence over their responsibility for employees?

In writing this we are conscious that several of these hospitals are denominationally controlled. We know also that religious, tax-exempt institutions of many varieties are guilty of this same moral delinquency.

The Ministry of Healing
A Borrowed Editorial*

A commission appointed in October 1953 by the Archbishop of Canterbury and York to consider the "theological, medical, psychological, and pastoral aspects of divine healing" has finally made its report, which is reviewed in the *British Medical Journal* of June 14.

The commission consisted of twenty-eight members, of whom fourteen were of the clergy, one was a nonmedical scientist, ten were physicians, and three were matrons of hospitals, all under the general chairmanship of the Bishop of Durham. Seventeen meetings were held; a questionnaire was sent to seventy-five societies and individuals, from which sixty replies were received; oral evidence was obtained from thirteen persons, including two Christian Scientists. The British Medical Association cooperated to the extent of setting up a special committee to aid in the study.

At the starting point was the axiom that the church is charged with a commission to heal the sick, an obligation that is placed on clergy, physicians, and nurses. Also axiomatic is the principle that it is the entire indivisible person who is to be restored to health—not the soul and the emotions by the clergyman and the body (and the emotions) by the physician. Herein is the basis for cooperation between clergy and medical profession; and on such a basis, instead of "faith healing," "spiritual healing," and "divine healing," the general term "ministry" of healing is more appropriate.

The part that faith plays in the healing of the sick cannot and need not be experimentally demonstrable. On countless occasions it has been convincingly evident.

Certain theoretical data are branded as misconceptions: That healing inevitably follows faith; that suffering is always contrary to God's will; that sickness is always caused by sin; that modern medicine has superseded the church's ministry of healing; that only the specially gifted can practice the church's ministry of healing; that the church's ministry of healing is separate from its other work; that physical healing is all that matters; that a medically unexplained healing is more wonderful than one brought about by obvious medical means. Basic, the commission suggested, is the misconception that doctors and the medical profession have some sort of vested interest in sickness that must be jealously preserved.

One of its important functions, as conceived by the commission, was "to consider how to encourage 'increasing understanding and cooperation between the clergy and the medical profession,'" on the basis of

*This editorial appeared in the "New England Journal of Medicine," the official organ of The Massachusetts Medical Society, issue of August 7, 1958.

the unity of the patient as a person. There is in fact no reason for irreconcilable differences, antagonisms, or rejections, one of the other; contrariwise, there is a definite need for mutual respect and understanding of each other's approach to the work. This, in the commission's view, "is not best achieved by keeping out of each other's way, nor is the patient best served by their so doing."

The term "spiritual" need be viewed askance by no one, least of all by the physician, who should appreciate as well as any the complicated pattern of personal existence and the varied and wondrous means through which health is so often restored.

As Whittier wrote in a hymn, noble for its simple expression of faith:

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

Bacterial War

When nations reached that state of civilization where they could sit down and talk with one another, they discussed many ways of lessening the horrors of war. They were pretty well agreed that wars should be fought by armies and that civilian populations should be spared some of the suffering and horrors. Air pilots were trained to pinpoint their targets and keep their bombs away from nonparticipating women and children.

Wise men discouraged the use of gas and chemical warfare. But the worst weapon to be protested was germ warfare, the poisoning of foods and the induction of poisonous viruses into the blood of the enemy. That, of course, means all-out war, on civilian populations as well as military units.

Unfortunately, the dropping of the atomic bombs on Hiroshima and Nagasaki has made such bombing an accepted form of war for all peoples. But even with this background we were hardly prepared to read that the United States is engaged in the manufacture of materials for bacterial warfare. The information comes to us from the publication *Fellowship,* the organ of the Fellowship of Reconciliation. The editorial was written by its editor, Alfred Hassler.

Mr. Hassler gives Fort Detrick in Maryland as the site for this development in war-making materials. Very dramatically he pictures the possibilities of germ warfare.

> The germs, the viruses and the poisons will be selective; some will attack man by attacking his food supply, vegetable and animal, while others will attack man directly. Some will be suitable for subduing areas that may be shortly reoccupied; others will leave the infected areas uninhabitable for long periods. None—unless the shroud of secrecy hides it—will select between the guilty and the innocent, between the soldier under arms and the baby in its mother's arms. Except, of course, that disease usually chooses its first victim from among the weak.

This editor feels that many readers of this information will find the sky somewhat darkened for them by this announcement. The whole idea of meeting horror with horror is a frightening one.

Can we at this time remember the words of our Lord Jesus who said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you . . ."?

Monday Morning Musings

F. Leslie Conrad, Jr.*

VOICE CHANGES—
POST-PUBERTY

In "sem" he had a natural voice.
At forty-five 'twas twang-
twang prone.
His "Doctor of Divinity"
Degreed him with a holy
tone.

HYMN TUNES ARE
IMPORTANT!

If you select your hymns for
church,
Ear-deaf to tunes, eye-wide to
words,
I write to tell you, "Guilty, sir;
You might as well pick
hymns for birds!"

SHRINKAGE

Grandpa preached for ninety
minutes.
Dad held forth for forty-five.
I am good for twenty minutes.
Will my son preach ten or five?

THAT OLD GLOW

Preachers may come
And preachers may go;
But where preachers have been
Their torchbearers still glow!

MY OWN COMMITTEE
MINUTES

Committee meetings come and
go,
For better—few; for many—
worse.
So often I adjourn to show
Rough drawings, doodles, and
such verse.

THE PRELUDE'S NON-PRUDES

For some churched femmes the
prelude is
Just catch-up time on gossip biz.
Such chatter often makes me
yearn
For good old days when ushers
stern
Used brass-knobbed poles to
noggin-conk
Pew-filler dames who dared to
honk.

*Executive secretary, Luther League of America.

While Circling the Globe

I Lost My Rose Colored Glasses

G. Ray Jordan*

Ours is a troubled, sick, and revolutionary world. This was the constantly recurring impression which came to me as I traveled with twenty-three other Americans around the world. I was a member of the Christian World Seminar which encircled the globe for the purpose of getting first-hand information concerning the influence exerted by our Christian faith on the political and economic life of the world in an attempt to understand the social and religious problems facing mankind. My specific assignment was that of educational adviser and host for the group. This gave me personal contact with more than one hundred national and religious leaders. Again and again it was necessary to accept the fact that the world is confused and frustrated, mentally, morally, and spiritually. It is sick economically and religiously, and revolutionary forces are tearing it apart politically.

Thousands of escapees from Red China existing, not living, on the streets of Hong Kong; long lines of beggars at Benares; multitudes in the Ganges; emaciated children and adults with bloated bodies in the "Holy Land"; burning hatred in the faces of Arabs—these are pictures I can never erase from my mind. I had seen many of them before; I shall be seeing them again and again when I try to pray.

The emotional strain, so widespread, was dramatically emphasized when my overnight bag was left for a minute on a seat at the airport of Beirut. An officer ran excitedly toward the bag, but apologized when I came hurriedly to claim it. He was fearful that a bomb had been planted in it. Just two days before, the main post office of the city of Beirut had been bombed. Also, a streetcar had been blown to bits, killing twenty people. Through this area two hundred bombs had been found. We were the first group to enter Lebanon since May 8.

Taking off from Hawaii where beauty and comfort had been so evident, we next landed in Tokyo. The progress made in this country since World War II is astounding. One cannot overlook the tremendous energy and drive of the Japanese people. The United States, to be sure, has given generous financial assistance; but the Japanese themselves have furnished the ingenuity and tireless manpower to utilize and capitalize on the help given them. We should never underestimate their ability.

Because of this fact, they stand in a position which challenges the best thinking and the wisest planning of our statesmen, and theirs. Probably no one spoke more insistently, relevant not merely to the Japanese but also to the situation in the Far East, than did Ambassador Douglas McArthur II. That country is in a strategic position which will force her to be controlled by those powers which guarantee her economic security. With an intensity seldom displayed by diplomats, Ambassador McArthur reminded us it would be worse than tragic to lose Japan now.

Mr. Tatsuo Shibata, an editor of *Mainichi,* one of Tokyo's largest newspapers with a subscription list of 4,500,000, spoke with clarity and simplicity. He not merely held the rapt attention of our group but made a profound impression upon us, relevant to the penetrating statements made by Kagawa on the previous day concerning the needs of the Japanese people. Indeed, what this great Christian affirmed became even more vital and vivid because of Mr. Shibata's address. He referred to the following as the two greatest changes in Japan since World War II: (1) the attitude of the people toward the emperor as a leader but no longer a deity, and (2) the increased prestige of women in Japanese society. Resulting changes, nothing less than revolutionary, have been inevitable.

India, too, is in the throes of a terrific struggle for her own freedom and for a liberal, democratic government. We were assured by Mr. Ellsworth Bunker, our United States ambassador, that the democratic processes were being given a chance. We were impressed by the quiet dignity and marked restraint of this Harvard-trained ambassador. He made an earnest appeal for us, as Americans, to try to understand the Indian mind and thinking. Politically they are still more afraid of colonialism than they are of communism. They have lived under colonialism but never under communism. They are just beginning to grasp the meaning of their problem in India with respect to Russia's brand of communism. Up until this time, they have felt that communism inside India was one thing, and communism outside India another.

In fact, Pakistan is considered by some Indian leaders to be a much more imminent danger than communism. We were told there exists as much of a cold war between India and Pakistan as between the United States and Russia. Certainly this tension is ever present.

One of the most significant and important experiments in the development of a great country and people by democratic means is taking place in India today. It is difficult for us to grasp the significance of the fact that they have achieved political independence before economic independence. In Calcutta alone, a city of five million, there are one million unemployed. All the people's hopes and aspirations for India have come before there are enough leaders prepared to make them real—that is, to execute their plans. Our own country had a century and a half to do what India is attempting to do in a few years. It is true, their difficulties seem to be almost insurmountable. However, what they have done in eleven years is tremendous.

Possibly the most disturbing truth for a Christian minister, which we faced in country after country, is the inescapable fact that most of the great religions seem to be doing so little toward the solution of the social problems of the people—in India, Pakistan, Thailand, or any-

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where else in the Far or Middle East. The unconcern of Hinduism for any aggressive progress was evident wherever we went in India. The attitude of Buddhism is familiar to all, and the Muslim religion only serves as a flag to rally the people, not as a force to overcome "fatalism." The Vice-President of India, Dr. Radhakrishnan, recognized as one of the keenest minds philosophically and religiously in the whole political world, possesses such "tolerance" and "peace of mind" that he did not seem to be "excited" by India's unnumbered millions who go to bed hungry every night. He did say that no nation has been louder in proclaiming its ideals and "practices them less than my own."

The indifference of the Buddhists in Thailand and Japan to the poverty and economic needs of the people constantly pained us. But the highly competitive program of so many Protestant sects in all parts of the world causes even deeper chagrin and embarrassment. The fight between religious groups in the "Holy Land"—where a Muslim keeps the key to the Church of the Holy Sepulchre because of Christian disagreements—is a symbol of the lack of insight, moral vision, and dedicated statescraft which can only cause mental depression and even alarm the intelligent visitor.

In this sick, distraught, and revolutionary world, one searching question came to me again and again. Following conferences with ambassadors, individuals in strategic national positions, sophisticated newspaper men, keen-minded devotees of the great religions of mankind—a group of more than one hundred keen-thinking people—we are forced to ask: Is there any hope for our world? Certainly the world is more confused and far more nervous than it has been in the lifetime of those of us who face it today. More recent visits to Europe and the Middle East, especially three since 1951, underscore this fact for me.

As Americans we are compelled to recognize that we have been maneuvered into a place of leadership for which neither time nor experience has equipped us. The misunderstanding and antipathy of those we try to help exaggerate the problem. Pakistan, where we have invested twenty-five to thirty-three percent of the subsidy required for that country; Israel, whose representative told us we could do nothing to help them other than financially and in a military way; Egypt and the rest of the Arab world turning daily from us; India, one of whose greatest national leaders told us we simply did not understand their situation—all these are but illustrations.

As a Christian minister I am doubtlessly expected to say that the principles and spirit of Christ offer the one hope of our world, and that is precisely what I am asserting. But we must have genuine Christianity—that is, religion which is thoroughly moral and completely ethical, and which produces enough intelligent, keen-minded leaders to make it applicable to all society, all nations and races, all minority groups, and every strata of our social order.

Religion as such cannot save us. Indeed, it may help to disintegrate or even destroy us. Witness the failure of Hinduism in India, the collapse of Shinto in Japan. Even millions of so-called "Christian converts" would not be enough.

It will be necessary to take Christ and his teachings seriously in all areas of life. Western civilization has no more right, as such, to live than that of the Egyptian king, Amenhotep IV, who declared there must be a single God but who found that the priests were too devoted to polytheism. As such, our civilization has no more right to survive than that of Greece, or of Rome—long destroyed.

Only when statescraft is spiritualized and politics become genuinely ethical —that is, when the teachings of Christ are taken seriously—dare we hope for a future for our contemporary culture—which is yet to be made Christian.

This is the opinion not merely of the writer but of the vast majority of the one hundred national and religious leaders interviewed personally in a trip around the world.

(the end)

ADVICE TO THE MINISTER'S WIFE

F. E. Davidson writes a weekly department for *The Christian Evangelist,* an organ of the Disciples of Christ. Recently a reader asked for his opinion of a minister's wife who shushes the young people and tells them how to act in church.

In reply the author laid down several principles for the conduct of the minister's wife.

1. Don't start your work by "sh-shing" people—especially not the elders and deacons, and not even the young people. It is your job as an "assistant to the shepherd" to lead the sheep and not to drive them. Some protective ewe or some rambunctious ram is liable to tell you off.

2. Don't meddle in your husband's affairs. He is the pastor. Even though his duty may sometimes be to reprove and rebuke, that is his job, not yours. Although you are a member of his congregation, he is not likely to point out your shortcomings—for he desires above all else marital harmony.

3. Before you said "I do" at the marriage altar, someone should have told you that it would take the patience of Job.

I have lived with churches and church boards now for fifty years, and I have seen them change; but I have never seen a quick or a miraculous change. God moves in mysterious ways his wonders to perform, but he usually takes time to do the miraculous. I believe on one occasion it took forty years.

(the end)

OUR PETITIONS

Remove the scales from our eyes,
  And loose the fetters that bind;
Untangle the web from our feet;
  Brush the cobwebs from the mind.
Remove the stammer from our tongues,
  Extinguish our smoldering breasts;
Quicken our hearts with righteousness,
  Our disease of sin arrest.
Remove sin's passion fire
  That would our souls bane,
Temper us with Thy love;
  Restore our (spiritual) health again.

Jessiemae Robinson
Houston, Texas

A Most Important Question

Which Unit First?

William H. Leach*

It was a happy day for our congregations when they learned that a church edifice is not simply one building. It is several separate buildings, or units, which are brought together to serve the various needs of the congregation. One reason why it has been so difficult for many individuals to appreciate the contemporary church is that they have thought of the church as a one-unit building for a one-cell program. They have not grown as fast as has the church program.

If you go back to a period before the war between the states, you will find that most church buildings were one-unit buildings, simply because the program of the congregation was a one-cell program. The Sunday school as we know it was not in existence. Church officers were unkown, as the need for them had not arisen. The one-cell building provided a place for Sunday morning worship, a place for the Sunday afternoon or evening service, and a place for the midweek service. It had no place for a choir. The one-cell building was adequate.

Following this war came the sensational rise of the Sunday school. The denominational leaders first resented this lay intrusion into the quiet program of the church; later they changed their ideas and organized boards of education to take care of the new movement. The Akron plan of building, which was introduced in Akron, Ohio, by the First Methodist Church, was as functional for the teaching methods of the day as any building could be. Those who smile at the Akron plan today should not be too critical. If we at the present time are planning our church buildings as well for our programs as our fathers did for theirs in these Akron-plan buildings, we will have a right to boast.

The church had now become a two-cell building, because it had a two-cell program. The real genius of the Akron plan was that Bishop Vincent and Contractor Miller of the Methodist Church of Akron had the vision to appreciate that the new institution, the church Sunday school, could not grow in efficiency if confined to the pews of the church nave.

Other cells were to follow. The year 1900 is the period to watch. In the years 1900—1915 more changes were made in church program than in any similar period in American history. It was in those years that the every member canvass was devised for financing the church program. It was in those years that Archer Jones of Richmond, Virginia, perfected the presses which made it possible to print the name of the church, the date for each Sunday, and the serial number on offering envelopes in one operation. These two concepts did much to bring into existence our own day of church finance. Churches no longer "took collections"; instead they talked in terms of church finance. The establishment of church offices was closely related to these two accomplishments. So the church now had three units.

There was a period late in the last century when someone introduced the underground furnace into American life. It was given the name "central heating system." Worshipers had grown tired of the potbellied stoves which heated their houses of worship, so they hurried to dig into the ground under the church floors and install furnaces. This led to another unit which was to become very important to our church building—the social room. I think that this must have encouraged the organization of the ladies' aid society. Watching the installation of the furnace, the good women saw the possibility of a dining room and kitchen. It took but a little more work to excavate additional space. Soon a social unit was added to the building. Now you have a four-unit church building.

In this period the basement kitchen and dining room became a very important part of the church program. Some of us can remember group sleigh rides to the church chicken dinner. We smile at the hard work of the small group of women who produced dinners at such low prices. What we do not see is that in a day when recreational facilities were few, these church basements gave the people a chance to meet one another. Men talked farming and politics. Ladies exchanged recipes and neighborhood gossip. Young people made use of the opportunity for courting. The lonely found fellowship.

Crude as these church basements were, they were the forerunners of our fellowship rooms in our splendid new churches. No one can make an issue of commercializing religion out of such a program. It was a vitally important part of church life.

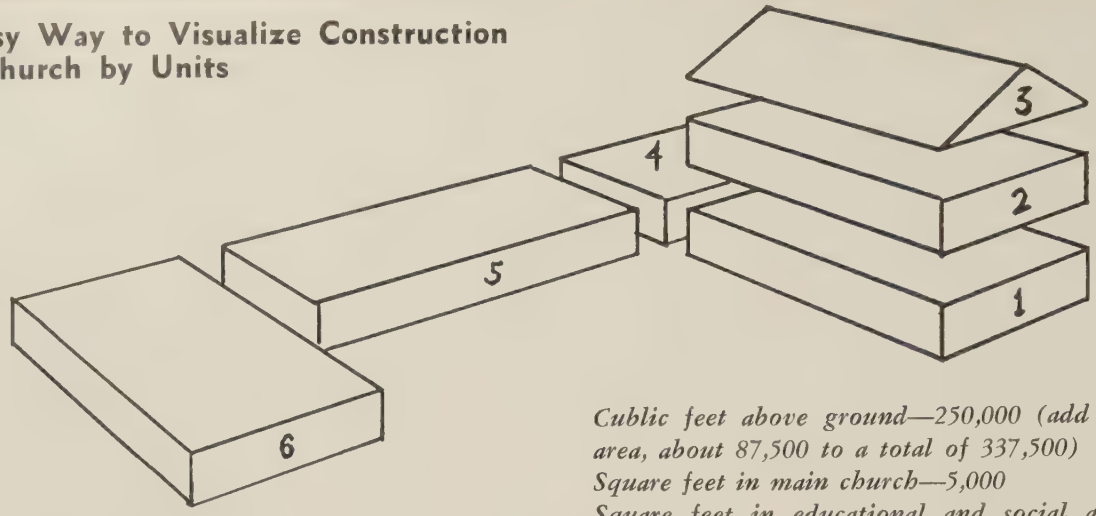
Out of these beginnings has come our modern church with a several or many celled program. The average church of today will need to supply building space for worship, education, fellowship, administration (offices), storage. In addition, it must make effective use of its outdoor space, including parking facilities for cars.

As the multi-celled program came into existence, many churches believed that they could place all of the necessary units under one roof. Consequently there evolved the piled-up building which started with the basement, progressed to the sanctuary, next to the balcony, then to the tower, and finally to the spire. In many ways it was the most inefficient building that could be devised. It was costly because of stairwells and wasted areas. The high ceilings and open stairwells made it expensive to heat and difficult to repair. It was inefficient because of its traffic problems. It was unsatisfactory in educational programing, for many times classes were placed in dark basements, in corner rooms which were much too small, and behind stained glass windows.

At last we have come to learn that each of these units mentioned requires a type of space different from each of the others. A worship unit should be built for worship, with high ceilings, beautiful windows, long aisles, and an imposing altar. The educational unit

*Editor, "Church Management" and church building consultant.

An Easy Way to Visualize Construction of a Church by Units



Sections 1, 2, 5 and 6 are five units wide, ten units long, and one unit deep.

Section 4 is five units square and one unit deep.

Section 3, the roof peak, is five units wide, ten units long, and one unit in height.

Thus, in volume, sections 1, 2, 5 and 6 are twice that of sections 3 and 4, measuring fifty units as against 25 units. Total volume of the hypothetical church is thus 250,000 cubic units, with 17,500 square units area.

Translating into actual feet, let us assume that each unit equals ten feet. Sections 1, 2, 5 and 6 would each measure ten feet high, fifty feet wide and one hundred feet long, representing 5,000 square feet or fifty thousand cubic feet. Section 3 and 4 would contain 25,000 cubic feet.

If this were your church, this is what you might expect.

Seating capacity—400

Church school facilities for 300

Cublic feet above ground—250,000 (add crawl area, about 87,500 to a total of 337,500)

Square feet in main church—5,000

Square feet in educational and social areas—12,500

Total square feet—17,500

Cost—dependent upon local figures. Probably $300,000 to $350,000

Note that though there are more than twice as many square feet of usable area in the educational wing the cubic feet figures are identical. Thus, in this example it would appear that educational facilities cost less than half as much as worship facilities, a fact which is largely borne out in actual construction.

A church planning committee could simplify its work immeasurably by cutting out blocks in simple multiples, as in illustration, giving round figure values to them, adding and substracting and arranging and rearranging according to circumstance. Many people have difficulty in visualizing the spoken word, and others even have difficulty in understanding a simple line drawing. This method may make the whole process of planning much more understandable.

needs clear windows, nine-foot ceilings, and warm floors. Rooms should be sized to local needs. The social and assembly rooms need higher ceilings because they will accommodate more people. The office unit should be planned as a modern business office and should be located near the street where it is easy to make deliveries. The minister's study should give him some privacy. Storage space can be located in some of the darker areas of the building.

We have learned further that the best and the most economic way to get this space is by buying a large area of land, then building each unit to fit its own needs. The units may be brought together in one building, or, if you prefer, they can be separate buildings, connected only by walks. The walks may or may not be covered.

II

The first reactions to this new type of church architecture were not all favorable. Some were quick to say, "It doesn't look like a church." We suspect many of these comments came from people who had observed the church building from the outside. Most of those who were in the working battalions in the church school, social program, and youth activities had become conscious that a different quality of space was necessary in all departments of church work. At the same time the minister and his associates had become aware that the trend in worship practices led to newer concepts for the worship unit.

Most church people are economy-minded. They saw that the new buildings together with their parking needs require much larger areas of ground space. Real estate costs money. Many churches began to appreciate a need for the real estate they had sold but a few years before for a modest price. Under economic pressures they began to protest the contemporary style on the basis of cost. They argued that the additional roof area was costly, that building aboveground instead of putting the school units in the basement was expensive. But this argument soon was defeated by comparative prices. To build a church today in the style of 1900, with its heavy walls, high ceilings, and space-consuming stairs, would be prohibitive for many churches.

Of course church buildings cost money. So do new homes, new business buildings, and new schools. Compare family incomes today with those of 1900. Even with the change in the

money value, our families of the present are wealthy when compared with those of two generations ago.

III

In the past churches harassed by money problems have tried to meet the need by building one portion of the building at a time. The first unit might be a basement, the superstructure which would include the sanctuary to be erected later. This was very seldom a good answer, because the first unit was used for every purpose but had been designed for none. Church leaders of our era soon learned that our modern church buildings could be erected effectively unit by unit. The contemporary structure lends itself well to this concept. To do this efficiently requires a simple but definite program.

The first step in this program has come to be known as a master plan. The master plan of a church is the design for the building the church will need ten, twenty, or thirty years from the present time. Future growth must be estimated. This involves many factors, of course. It is difficult for anyone to picture the city of tomorrow. But that has always been a problem in city planning. Those responsible for planning a new church must do the best they can. A little money spent with a good consultant pays dividends here.

The master plan must visualize each unit of the proposed church. Unit by unit it should be considered, and both the size and quality of the space needed should be estimated. Next, the architect will have the task of designing the entire church, even though the plan is to build but a portion of it this year and next.

Appreciating that no survey based on a thirty-year period can be exact, the architect will plan the placement of the various units of the building in such a position that they can be expanded. That is another good thing about contemporary church buildings. If properly designed, it is not a difficult matter to move a wall and add length or width to any unit of the church.

The big problem for many churches is just what unit should be erected first. Should it be the sanctuary, the educational unit, or the social rooms?

The answer in any one particular case must be based on the local situation. There are still some churches with few children. But most churches are pressed for Sunday school space. Another consideration is whether or not the church has facilities to use while the new struc-

(turn to page 14)

A Church That Lives Again

Gladys Caruso*

America is called the land of little country churches, but the day may come when she can't claim that distinction, because the country church is gradually disappearing from the landscape. Some are still thriving and serving their rural congregations, but others are sick and dying—some unnecessarily.

Back in the year 1880 a small group of rugged pioneers scraped together fifty dollars and bought a piece of ground located eight miles southwest of Columbia City, Indiana, on which they built the Oak Grove Methodist Church.

Before winter set in that same year, dedicatory services were held for the red brick building. The bright new entrance doors swung open with happy abandon. Cord wood for the two stoves was stacked high behind the church against the coming winter, and the hanging kerosene lamps were the latest thing in lighting.

Each Sunday the people gathered to listen to the itinerant preacher with his message on love and judgment. Later on, over a chicken dinner, he gave them news from the outside world. Funerals and weddings were conducted in the new church, and the babies were baptized there.

By the winter of 1945—just sixty-five years later—this church had apparently outlived its usefulness. The wallpaper was peeling. The plaster was cracked. Mice scampered in and out through the opening between the baseboard and the sagging floor.

This old kitchen has gone the way of all flesh.

The two stoves were fed from a large bucket of coal standing beside each stove. One stove was minus a leg and tilted crazily on two bricks. The entrance doors were warped and weather-beaten. Someone had crammed the keyhole with paper in a feeble effort to keep out some of the cold.

The congregation numbered about thirty people. Into this state of lethargy and depreciation stepped the new minister, Albert Rider.

"I believe a country church can enjoy all the privileges of a city church," he said in his message one cold Sunday morning. Had he announced that he was preaching on the moon the following Sunday, the response would have been the same. It would cost too much was the consensus of opinion.

However, everyone agreed that the first need was a furnace. Meetings were held. There was a lot of talk, but no action. It seemed the people were as sick as the church itself.

Albert Rider is a slow-spoken, mild-mannered man. He is not a Billy Graham, but he has convictions and he believes in prayer. "If God be with me who can be against me?" Himself a farmer, he understood his people.

One Sunday morning he asked some of the men to meet him at the church to replace the rotted sill that was causing the floor to sag.

Everyone was willing to help. Even though its days of usefulness seemed over, they didn't want the old church erased from the landscape. Some families had attended Oak Grove through three and four generations. As one young man put it upon returning home after two years in the service, "I thought it was the prettiest sight I'd ever laid eyes on."

There was no basement under the building. The hand-hewn joists were only inches above the ground, and dirt

***Mrs. Caruso is a member of the Oak Grove Methodist Church, Columbia City, Indiana.**

had to be dug out before the men could get at the sills. By the time the repair job was done there was a sizable hole under the building.

"A little more digging and there would be room enough for a furnace," someone said. They all agreed, and the dirt began flying out the small window again. That was the transfusion the sick patient needed—work. From that day on, Oak Grove improved—and the people with it.

There had been a time when every difference of opinion ended in a pitched battle; but with Mr. Rider leading the discussions in his calm, mild manner, they generally arrived at some constructive conclusion. Everyone has a tendency to resist change, and the old church was the last link the community had with the past. With the drift toward the city, money spent for improvements might be wasted, and money in those days wasn't too plentiful.

But Albert got his furnace, and after it was installed the old stoves were discarded and the holes in the plaster patched up. The sanctuary was redecorated, and new fluorescent lights were installed.

The pastor organized the vacation Bible school, which, contrary to all expectations, proved to be a huge success. Sunday school classes began working to raise money. Attendance increased until everybody agreed more space was needed.

At last Mr. Rider, feeling his work was finished, asked to be moved. After two years of waiting, his request was granted. He had served Oak Grove seven years. Before he left, he and his family were honored with a fellowship supper in the new basement. The theme of the program which followed the supper was, Seven years of progress.

Oak Grove has continued to grow and expand since that time. It is the social center for the young people of the community. The boys and girls have organized soft ball teams. In the winter the boys play basketball. The Methodist Youth Fellowship sponsors an ice cream social each summer to raise money for their part in the church work.

The church is bursting at the seams with young people. They are not angels by any stretch of the imagination, but not one that I know of has ever been involved with the juvenile authorities.

Once again weddings are being held here, and Oak Grove in its rejuvenated old age is taking its rightful place in this farming community.

(the end)

"ACCORDING TO THIS BUDGET, WE COULD USE SOME MANNA FROM HEAVEN!"

From "Dateline"

WHICH UNIT FIRST?

(continued from page 13)

ture is being erected. You can take it as axiomatic that while a social unit which is used during the week might be some distance from the church during the period of construction, the church school must not be so separated from the worship unit.

There are arguments for erecting the worship unit first. Some authorities will tell you that money will come in more quickly if there is a beautiful sanctuary. That is probably right. The sanctuary is patronized by adults, many of whom know very little about what goes on in other parts of the building. If you have good, usable social and educational space, there can be few objections to following this plan.

On the other hand, if your old building is one of those 1900 styles which is all worship space with little educational space, preference should be given to educational needs. Out of date as the worship unit may be, it at least has an organ, a choir loft, a pulpit, and pews. The children are going to their classes in a unit which may not have a single classroom which meets the requirements stressed by the Department of Church Building of the National Council of Churches.

There is a selfish reason why churches should give preference to the educational building. This is the age of little children. Families are large in size, and the parents are good parents. They know what good public school buildings are. These families are not denomination-minded. They will shop around, and their children will eventually end up in the conveniently located churches which offer good educational facilities. If you want a strong church in the future, build for the little children today.

There is still another reason for delaying the worship unit. As churches are erected today, the worship unit will usually cost as much as the rest of the units combined. This means that the social, educational, and administrative units will cost about the same as the worship unit alone. If you can build the latter three units at one time, you will have space for the worship services in the social hall, so your entire congregational program may be housed for a time in these three units. If you build the sanctuary first, it is going to be very difficult to develop a full church program.

I can sympathize with the adults who insist that "it does not seem like worship to have services in a hall." Many churches have found it possible to erect suitable chancels which at least give some semblance of a worship center. Those who argue against this should recognize that the worship facilities in the old building are much better than the educational and social facilities when compared with accepted standards in that area.

There is still one more reason for placing the sanctuary after the other units in the construction program. The worship unit houses the adults. It is their part of the building. They control the money in the congregation. If the educational and social units are erected first, you may be assured that the adult members will protect themselves and get the building they need. If you reverse the process, you may find that it will be many, many years before the little children of today have the satisfactory educational and social rooms.

(the end)

THEOREM

A drop
Of ink may smudge
The manuscript of sage,
Or pen a golden oracle
Of truth.

Anne B. Marley
Austin, Texas

A Sermon for the Mature

You Can Grow

Fred E. Luchs*

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

—John 3:1-3

Jesus knew the dangers of complacency. He had seen respectable people beam in their self-satisfaction. They wore their smugness like halos. When they looked in their mirrors they detected moral perfection. Why not? Did they not carry out the law to the very jot and tittle? Did they not make the ten commandments their diet by day and night? Did they not tithe of mint, anise, and commin? Daily they blew off self-esteem. Having achieved self-imposed sainthood, they basked in the sunshine of self-imposed infallibility. Jesus knew how near the brink of hell these pious people paraded.

With that in mind, he faced Nicodemus. Who was he? A Jewish ruler dissatisfied with the religion of his fathers. He had heard of Jesus' fame. Curiosity drove him on to know more. A learned man doesn't go sneaking down back alleys seeking information from a stranger, the cover of night shading his identity, unless he means business. He wanted to see if Jesus had the answers, yet he was just a little fearful lest his friends discover he had an itching mind. He waved no red flag advertising his visit. He must hush the fact that he desired to know more intimately this itinerant preacher.

Nicodemus had wealth, power, learning, prestige. A scholar seeking truth at midnight comes under colorful personalities. But he knew his lack. What could this rural teacher offer him? His intuition came to his aid. He could not spot with one finger and say, "Jesus can give me this." He only knew that Jesus had helped others; maybe he could help him, too. Nicodemus was not self-sufficient. He had arrived at that station where the sign read "Place of Dissatisfaction." In spite of wearing all the badges of respectability and honor, he wanted to grow.

Have you gone that far in life? Or are you still in the Hinterlands, living on a borrowed or inherited religion? Have you no desire to scale some spiritual height? Are you interested in being born again? Or do you smugly hug your personality to yourself, thinking you have arrived at spiritual Utopia?

In a New England academy the dynamic young headmaster, faced with the task of selecting a department head, ignored seniority and appointed a younger man. After the announcement of the appointment, a disgruntled member of the department came to him with indignation between his teeth, demanding to know why his twenty years' experience had been overlooked. "My friend," said the headmaster, "in reality you haven't had twenty years' experience." Before the teacher could expostulate, he added, "You have had one year's experience twenty times."

How about you? Do you repeat each year's experience annually? Or do you grow? Does one year melt into the next? Have you grown since your last birthday? How about the last five birthdays? Has your spiritual stature changed in the last ten years? Remember when mother used to stand us against a wall and take our measurements? How thrilled we were! We'd look down at last year's mark with scorn, then look up at this year's height. We would swell with pride that we had grown. Do we still grow? The schoolboy wrote, "An adult is one who has stopped growing except in the middle." How would your graph of growth look? Is it one straight line? Or does it surge upward?

Jesus saved his choicest invectives for self-satisfied persons:

> **Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greatest damnation.**
>
> **Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.**
>
> **Ye blind guides, which strain out a gnat, and swallow a camel.**
>
> **—Matthew 23:14, 15, 24**

Are we ready to be born again? to grow? Today we use these terms simultaneously. Born again means spiritual growth. It symbolizes that constant divine discontent within us which leads us on toward perfection. Remember Jesus' words: "Be ye therefore perfect, even as your Father . . . is perfect."

Some may never grow. Why? Because they are content with the persons they are. They are not disturbed that they do not grow. Their souls have long since ossified. They smugly mutter that they are as good as their neighbors. They can even keep a good spiritual pace with church members. They are no worse than their ancestors. These modern Pharisees never take any spiritual exercise. They pose as spiritual giants, but they fail to see their flabby muscles.

Other people never grow because they are beaten and discouraged. Before they stand up to bat they call two strikes on themselves. They feel that fate opposes them. Why try when there is no rich soil in which to grow?

During the Young Ireland disorders of 1848, nine young men were captured, tried, and convicted of treason against the Queen. The sentence—death.

The presiding judge addressed the condemned: "Charles Duffy, Morris Lyene, Patrick Donahue, Thomas McGee, John Mitchell, Thomas Meagher, Richard O'Gorman, Terence McManus, Michael Ireland: Have you anything to say before the court passes sentence?"

Thomas Meagher had been chosen to speak for them all: "My Lord, this is our first offense, but not our last. If you will be easy with us this once, we promise on our word as gentlemen to try to do better the next time. And the next time, be sure we won't be fools enough to get caught."

The indignant judge sentenced them to be hanged by the neck. But passionate protest from all over the world forced Queen Victoria to commute the sentence. The men were transported for life to the penal colonies of the then savage Australia.

(turn to page 17)

*Minister, First Congregational Church, Ann Arbor, Michigan.

This Small Church Has Good Acoustics

Wilmer T. Bartholomew

This article by Mr. Bartholomew, organist of the East Congregational Church, Grand Rapids, Michigan, appeared in the May 1959 issue of The American Organist. **We thought so highly of the endorsement by that publication that we asked permission to use it. The reader will find that it has more than good acoustics to commend it. Some readers will recall an earlier article in** Church Management **by the same author on church acoustics.**

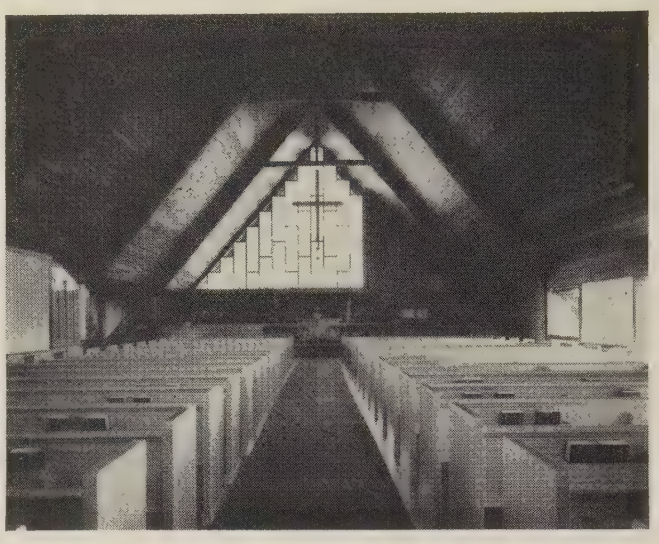
One frequently hears about specific church buildings that are handicapped by unsatisfactory acoustical treatment, either by poor structural arrangement, excessive use of sound-absorbing materials, or both. It seems desirable, therefore, to offer examples of outstandingly good work along these lines, with the idea that the church musician who is vitally concerned with what looks like a potentially bad situation in a proposed building, or in a remodeling program, may have some positive suggestions to offer.

A good acoustical situation in a church need not be expensive. In fact, it will frequently represent a considerable saving over the cost of construction which makes use of highly absorbent "acoustical materials" (which, ironically, usually destroy the acoustic values of a church).

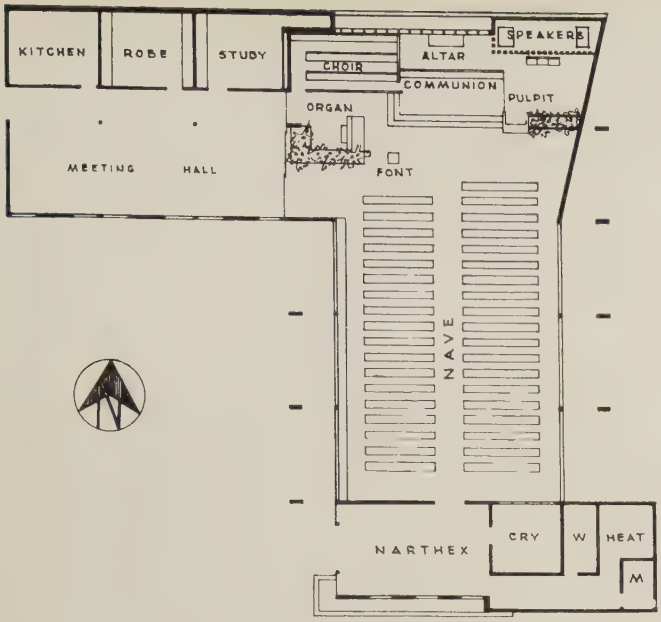
This is well illustrated in Immanuel Lutheran Church of Wheeler, Michigan, a small and beautiful sanctuary of modern design which was built at a cost of less than $100,000, including all equipment. The church was dedicated in 1956 and is shown in the accompanying photographs. It is worth a trip to Wheeler to see and hear what has been accomplished.

Constructed on clean and dignified lines, the design is based on a simple A-frame truss form, with a roof envelope of solid cedar planking, as shown in the interior photograph. Such a large area of reflective sloping roof aids a congregation in the singing of hymns. People sing better when they hear each other and when they hear a bit of reverberation—"group psychology" perhaps, but a real aid to worship. The baffle effect of the large trusses helps to diffuse and mix the sound, thereby lessening the prominence of a single rear-wall echo. Reflections from these heavy 8″ by 16″ timbers every sixteen feet along the ceiling give the minister and choir a sense of the room, with reflections from each beam arriving at slightly delayed intervals.

The side wall at the organ chambers, on the right side of the chancel, is splayed, or slanted, outward to carry the roof triangulation down to the floor line, as shown in the plan view. An unusually good installation of an Allen electronic organ, costing approximately $5,000, has been made, with the speakers profiting from the horn effect of the splayed corner.



Interior and exterior views of Immanuel Lutheran Church, Wheeler, Michigan



WORSHIP UNIT ERECTED FIRST

Floor plans show the first to be erected. They include the worship unit, study, kitchen, and small meeting hall. Parish hall is planned for future.

IMMANUEL LUTHERAN CHURCH
WHEELER, MICHIGAN

- Minister: Ocie N. Behringer
  (Daniel Richert was minister during construction.)
- Architect: Glenn M. Beach*
- Contractor: Ernest Delemeester
- First Unit: worship center (nave and chancel)
- Building cost: $60,000
- Total square feet: 6,465
- Nave seating: 350
- Meeting hall overflow seating: 90
- Bench which covers heating elements provides additional seating for 60.
- Heating system: forced hot water
  (System has sufficient capacity to provide heat for parish hall to be erected.)
- A-frame construction based on 6" x 18" timbers was selected as most economical.
- Site is on the south side of a main highway running east and west. A side road west of site made a noise hazard. To offset this the plan provided for the main entrance at the southwest side of the building, with plenty of parking space to the south.

*1023 South Jefferson, Saginaw, Michigan.

YOU CAN GROW

(continued from page 15)

In 1871 a Sir Charles Duffy was elected prime minister of the Australian State of Victoria. To her amazement, Queen Victoria learned that this was the same Charles Duffy who had been transported for high treason twenty-three years before. She demanded the records of the other men who had been transported, and this is what she learned: Meagher was governor of Montana. McManus and Donahue were brigadier generals in the United States Army. O'Gorman was the governor general of Newfoundland. Morris Lyene had been attorney general of Australia, to which office Michael Ireland succeeded. McGee was president of the Council for the Dominion of Canada. Mitchell was a prominent New York politican who became the father of the Mitchell who was mayor of New York.

Some of you may think you are outside the elect. You say, "My age fights against me. I am too old to change." Thorndyke's experiments exploded the ancient theories that we do not learn in adulthood. Men can change at any age. Did you ever hear of a "late bloomer"? They are people who never achieve until their youth lies imbedded and mothballed in the archives of history. Look at them in early adulthood. See them lagging. But one day comes the moment when they are born again. Then comes acceleration of living. It came that way to financier Dwight Morrow, to President Calvin Coolidge, to Chief Justice Harlan Stone. It could even happen to you who may feel that your most interesting and exciting days are in the past. Your age matters not; your attitudes does.

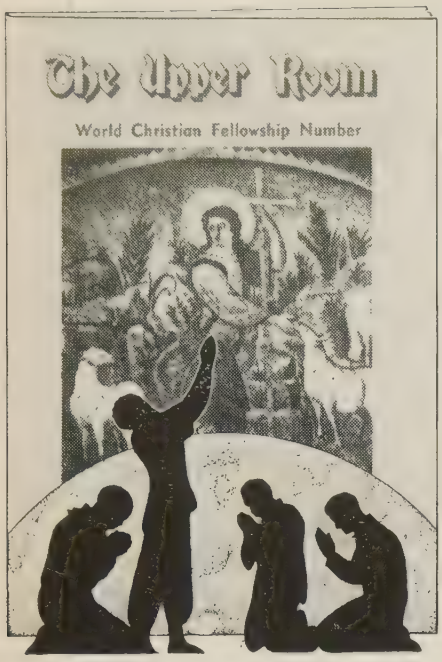
GOD IN YOU

How do we grow? Realize, first, that God imbedded in man the capacity for growth. He planned that you be born again. He planned it for Jesus. (Luke 2:52) He planned it that all his children may

> . . . grow up into him in all things . . .
> As newborn babes, desire the sincere milk of the word, that ye may grow thereby.
> . . . grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

If you wish to grow it means that you must make your own resolution. Walk for a moment with that younger brother whom St. Luke immortalized as he leaves home with half the family possessions. No longer can father dictate bedtime or mother warn him of evil companions. For a time watch him indulge in "wine, women and song," with not too much emphasis on music. Then comes the experience we all dread—the empty purse. Penniless, he takes the only job available—feeding swine. And he a Jew! Luke wants to show us that the young fellow had fallen just as low as a Jew can fall. He was in charge of a pigpen. At that point there was only one way to go—up. Then come these life-changing words: "And when he came to himself. . ." "I will arise and go. . ." He made a resolution. The decision we make today must include action.

> When the fight begins within himself,
> A man's worth something. God stoops o'er his head,
> Satan looks up between his feet —both tug—
> He's left, himself, i' the middle: the soul wakes
> And grows. Prolong that battle through this life!
> Never leave growing.
> —Browning



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HELP OF OTHERS

If you are to be born again and grow, you need the help of others. Forty years ago a Johns Hopkins professor gave a group of graduate students this assignment: "Go to the slums. Take two hundred boys between the ages of twelve and sixteen and investigate their backgrounds and environments. Then predict their chances for the future." The students, after consulting social statistics, talking to the boys, and compiling as much data as they could, concluded that ninety percent of the boys would spend some time in a penitentiary.

Twenty-five years later another group of graduate students was given the job of testing the prediction. They went back to the slum area. Some of the "boys" were still there, a few had died, some had moved away, but they got in touch with 180 of the original two hundred. They found that only four of the group had ever served time.

Why was it that these boys, now men, who lived in a breeding place of crime had such a surprisingly good record? The researchers were continually told: "Well, there was a teacher. . ."

They pressed further, and they found that in seventy-five percent of the cases it was the same woman. The researchers went to this teacher, now living in a home for retired teachers. How had she exerted this remarkable influence over a group of slum children? Could she give them any reason why these boys should have remembered her?

No, she said. No, she really couldn't. And then, thinking back over the years, she said musingly, more to herself than to her questioners: "I loved those boys . . ."

James Whitcomb Riley was a notorious failure in his early days at school. A schoolmate called him "the most celebrated failure in arithmetic in the country." Then he came under the influence of a new teacher who appreciated his literary flare and helped develop that for the world. Why did those early teachers fail? They were trying to impart to that boy information which seemed to him utterly alien and dull. The new teacher began at the other end. He appreciated in the boy some things whose value the others had not recognized. He taught the boy to set his feeling to the music of words. Before his eyes the boy saw unveiled, not James Whitcomb Riley the failure but James Whitcomb Riley the boy he wished to be. He never had a desire to grow until that teacher touched him. Let some friend come into your life and create a desire to be born again.

Phillips Brooks' statue by St. Gaudens stands in Copley Square, Boston, giving its benediction to the thousands who daily pass under the shadow of that uplifted bronze hand. Years ago dissatisfaction arose. The intelligentsia of Boston resented the figure of Christ standing behind Brooks. The hand of Christ rested on the shoulder of the preacher, driving him out into the passing throng. To these sophisticated scholars Brooks should be left standing alone. He needed no Man of Galilee to incite him. When their protestations went unheeded, they erected, a few blocks away, another bronze statue of the great preacher. No Christ stood behind this Phillips Brooks. There stood the giant divine—heroic, splendid, and alone. The days passed and so did the people—without seeing the statue. It was eventually removed because it was a basic lie. One cannot understand Phillips Brooks apart from the Christ who was constantly thrusting him out among the people to whom he ministered while he yet spoke in the days of his flesh. Phillips Brooks apart from his Christ was not Phillips Brooks.

The great Christ found the small man and took him along.
And they traveled together every day.
And a man said, "Who are those two big men?"
And someone said, "The one on the left is Smith.
He got religion. I do not know the one on the right
But they look like brothers."

The secret of what I am saying is that if you will let him place his hand on your shoulder and direct you, you will grow.

Recall his record. He found Zacchaeus—a miserly, grasping tax collector. He made him a generous and benevolent soul. He found Mary, a cheap and obscene streetwalker. He made her a loyal, lovable follower. He found Matthew, a hard and bitter publican. He made him a courageous, intimate disciple. Join that triumphal procession, for history and scripture write a legible hand. They trumpet the good news. "If any man be in Christ, he is a new creature."

(the end)

Tax Information for Missionaries

Glenn D. Everett*

I

The United States Internal Revenue Service has issued a special notice warning missionaries and mission boards of a new tax regulation requiring all United States citizens living abroad to file tax returns even though no tax is due.

This requirement was written into the Internal Revenue Code in the 1958 revisions passed by Congress and signed by President Eisenhower September 2, 1958. It means that many missionaries will have to file a tax return this year for the first time.

American citizens living abroad get a two-month extension beyond the usual April 15 deadline. In other words, they have until June 15 to file a report to the Director of International Operations, Internal Revenue Service, Washington 25, D. C.

Those missionaries on furlough in the United States or who have returned to resume residence in their homeland are expected to meet the April 15 deadline.

Internal Revenue has a special Form 2555 on which missionaries may make a claim for exemption from tax of income earned abroad.

There are two tests which determine whether income earned abroad may be excluded from United States tax. The first is bona fide residence abroad for an entire tax year. The second is "physical presence" in a foreign country or countries for 510 full days or seventeen months in any period of eighteen consecutive months. If the taxpayer meets either of these foreign-residence requirements, the income earned for personal services abroad is exempt from income tax, even though it was paid entirely by an American agency which employed him.

Heretofore missionaries whose incomes were exempt on grounds of foreign residence did not have to file returns. Now, however, everyone who lives abroad must file such a return and make an affirmative claim to tax exemption.

All United States consulates and embassies abroad have been given a supply of the requisite forms, and most are in a position to assist taxpayers in filing their claims.

The Internal Revenue Service publishes a booklet called *Tax Guide for United States Citizens Abroad* which is available upon request. Internal Revenue also sends special teams to foreign countries where they give personal assistance to American residents in filling out tax returns.

Occasionally missionaries have outside sources of income from book royalties or investments in the United States, and these are sometimes subject to tax. But their salaries become tax exempt insofar as the United States is concerned once they have been abroad for a year or longer.

II

In a ruling of importance to an estimated twenty thousand American missionaries serving abroad and the church agencies in the United States which employ them, the United States Internal Revenue Service has declared that the furlough and sabbatical-year pay of missionaries is tax-exempt.

This income will in every case be treated as having come from personal services performed while abroad, Internal Revenue's rulings section has decided.

The income is tax-exempt if it arises from personal services performed by an American citizen who is a bona fide resident of a foreign country for at least one full taxable year or who is physically present in foreign countries for seventeen out of eighteen consecutive months.

Since most missionary appointments are for terms of three to five years abroad, the income earned by these missionaries while at their overseas stations is tax-exempt. However, pay given during the furlough at home has often been considered as earned in the United States and subject to tax.

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Internal Revenue has now decided that this income actually is earned overseas and that part of the normal stipend expected by a missionary is a salaried vacation or refresher period at home. It has been proved to the satisfaction of the tax collecting agency that a missionary must maintain such contacts with the churches at home in order to perform satisfactorily the duties expected of him.

An important feature of the new ruling is that it no longer will be necessary for a missionary to return to his foreign station at the end of the furlough in order to claim tax exemption. Even if he returns home and remains here, the stipend drawn by a missionary from the mission-sending agency will be considered tax-exempt for the first year because it has been earned by virtue of service performed abroad.

The ruling in question has been published as Rev. Rul. 55-464, I.R.R. 1955-30, 17. It was made upon an appeal from a missionary who had returned to the United States on furlough after more than four years' service in a foreign country. He intended to return, but at the end of his furlough year he resigned and accepted a call to a church in the United States. He appealed when the local collector of internal revenue sought to collect taxes on the balance of his furlough salary paid him by the mission board.

The ruling in his case is comprehensive and couched in the following language:

> It is held that a missionary who has been a bona fide resident of a foreign country throughout an entire taxable year is entitled to exclude from his gross income . . . the entire amount of his furlough allowance attributable to his services performed abroad, regardless of when received, whether or not he intends to return to the foreign country at the completion of his furlough period.

However, if a missionary fails to return promptly to his station abroad upon expiration of furlough, he will have to reestablish residence abroad for a full taxable year before he will again be entitled to exemption on the ground of bona fide foreign residence.

From a tax standpoint it is more advantageous to go abroad in December than in any other month, for if the taxpayer is residing in a foreign country on January 1 and remains there throughout the entire year, his income for the year is tax-exempt; but if he arrives on January 2, he must pay income tax on that entire year because it will not be a full year abroad. Being on or over international waters en route overseas does not count. The individual has to be physically present in a bona fide residence before the tax exemption can be claimed.

However, once established, such tax exemption for "personal services performed abroad" continues indefinitely, regardless of how or when furlough is granted or how furlough allowance is paid, so long as the individual continues to be a missionary. Missionaries who are single will find this a considerable advantage because, having only a six-hundred-dollar individual deduction, they have to pay a substantial income tax even on the modest salaries which they usually receive.

(the end)

I AM TODAY

I AM TODAY.
I greeted you with the crimson of the dawn.
I met you with the challenge of hours yet to come.
I am a friend as old as the years you know.

I AM TODAY.
Within one small sprinkling of time I shall become YESTERDAY.
I shall have lived, and looked, and lingered yet awhile with you and then I shall be gone forever.
Look at me well for I am your time of promise.
Do not use me lightly for I affect your tomorrows.
Remember me for what I am; opportunity for whatever you choose.

I AM TODAY.
I have lived as long as man.
A thousand times a thousand times I have lived.
I have seen the earth green with the grace of peace but also black with the curse of war.
I have held the fragile promises of men until tomorrow, and then watched them shattered with disrespect.

I AM TODAY.
I am no babe in the woods, no wide eyed child of time.
I am your hope . . . for I give you the chance to remake your YESTERDAYS.

Neil Wyrick, Jr.
Miami, Florida

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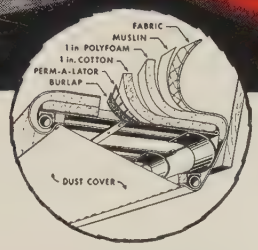

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The Difference God Makes

Robert W. Burns*

In Ruth 1:16 are written these words: "Your God shall be my God." This is part of the oldest covenant of love in all the world and affirms the value of shared religion. Those words were spoken for the first time at the border of the land of Moab and that of Israel. Ruth's love for Naomi, partly in gratitude for the fine husband she had received as a result of his mother's training and partly because of the deep joy these two women had found in one another, was expressed by the lovely words describing the highest and holiest unity our human world can experience: "Your God shall be my God."

A few days ago there came to the writer's study a most attractive couple. Several years before they had been married at the church altar. There in the midst of all that is beautiful they had pledged to love and honor one another. There they had entered into a solemn covenant that in the sight of God and man alike they would be true to one another. This was their story: "Our home is not what we expected it would be. Both of us are disappointed. What is wrong with our family?" We talked at length, exploring the way in which they had been living together, looking at many of the family problems. They had not been going to church together. They had never in their years of married life done what they had been asked to do—to pray together. They had never read the Bible together. As we talked it was apparent that he had his interests and she had her interests and they went their separate ways. About all they shared together were their intimate physical relationship and their pocketbooks. Nothing else was in common; therefore, their home that had started at an altar was a thoroughly secular home. It had nothing of the spirit of religion about it.

For thirty-five years it has been the writer's privilege to be a Christian pastor. Twenty-eight of those years have been joyfully spent in Atlanta. During these years thousands of couples have come to my study. Some of them were happily married; others were missing altogether the opportunity for a deep joy which might be theirs. To achieve a truly happy home, God must be in the family. "Except the Lord build a house, they labor in vain that build it." Unless God is in our homes, we cannot begin to have what we ought to have in our family life.

It was a very attractive young matron of Altanta, but thoroughly pagan in her viewpoint, who said some weeks ago, "What do I need with God or a church? I was born in a hospital. I was reared in a boarding school. I graduated from a college. We courted in an automobile, and we were married in the courthouse.

*Minister, Peachtree Christian Church, Atlanta, Georgia.

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Homes such as that, unaware of their deep need of God, are the kind of homes we see breaking up all around us every day. Recently a full-page advertisement was published in 375 daily papers across America. This was the headline across the top: Faith Is a Family Affair. This, in bold type, was the message:

> **The home atmosphere is far different when a family stops trying to walk alone, when it sees it place in the bigger scheme of things . . . Such a family can't help falling in love, again and again, with each other and feeling closer to one another, more sure of themselves, happier than otherwise they would be.**

It is almost an adage that couples who pray together are together and stay together more than those who never share their spiritual life. An article by the writer on this theme was reprinted by the State of Georgia Health Department, and many thousands of copies are circulated by that department every year. It is part of the deep truth of our human life that no couple gets along together very well without God. God makes a difference in a home.

God makes a difference in the creation of a home. God makes a difference in courtship. One of the loveliest things to watch around the church is the friendship between two young people of the congregation as it goes on to ripen into deeper friendship; then, as their love matures, with the approval of their families, to see them beginning their home at the altar. The parents of both bride and groom are happy because they know that each is marrying a person whose character has been established in religious life. Whom God has joined together, no man can take apart.

It makes a difference when God is there in the establishing of a home. Right from the start of a family, if God is with them, how much richer their life is! One of the loveliest stories in the Apocrypha is this from the Book of Enoch. A young man and a young woman are married. That night as they go to spend their first night together, they kneel beside the bed, and here is the prayer he offers for them both:

> **Merciful God, Who has created us for one another, bless Thou our home. Mercifully ordain that we grow old together, gracefully.**

Homes that begin in a spirit such as that are homes that are permanent. It helps in the first year of married life for a couple to be together in Christ, to love one another deeply, and to love one another all the more because their highest loyalty is to the Lord Jesus Christ himself.

God makes a difference in the beginning of a home. He makes a difference if we recognize he made us. The constitution of our bodies is God's gift to us. After he had made the human race, creating us male and female, God looked upon what he had made and said it was good. God's good life has been given to us together.

One of the most beautiful of the stories of the old rabbis in interpreting the Bible is the story of why God created Eve out of Adam's rib. One of the old rabbis asked the question, "Why did God take a rib from Adam and out of the rib make Eve?" The answer is that God made her out Adam's rib, close to his heart for him to love her, beneath his arm for him to protect her, at his side for them to walk together in honor and dignity as equal partners. In his divine wisdom God did not take Eve from a bone in Adam's hand lest he should use her as a tool, nor a bone from his foot lest Adam should use her to tread upon, nor a bone from his head lest she should try to dominate him, but out of his side that they might remember that they were equal partners in the sight of God. God makes a difference in the creation of a home.

God makes a difference in the continuance of a home. Week after week people bring their problems, and at the base of all of them is religion. Sometimes it is egotism. What is the cure for our egotism? Why do we get to feel so big about ourselves and try to dominate each other? Well, the cure for our egotism is to look at Christ. Whenever we see that perfect life we cannot think too much of ourselves. It humbles us. The love of Christ cleanses us in our homes. Instead of thinking, "What do I want?" or, "What does she want?" or, "What does he want?" and making our homes a tug-of-war to see who is going to win out in the fight, let us very quietly say, "What would Christ do in our home? What does God want our home to be?"

The love of God in our homes makes

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our homes radiant with joy. When the first baby comes, how much difference it makes if there is the recognition that this child is a gift of God! Almost all of you who have children can remember the lovely experience of the ride home from the hospital when your first baby was born. Our oldest child was born in the St. Louis Maternity Hospital, and when we gathered the little boy up and drove home together, it was one of the happiest rides of our lives. This child was God's gift to us. How much difference God makes in a home!

There have been many similar studies, but recently a most important one entitled *Youth Tell Their Story* was published by the American Council on Education. Twelve thousand young people in colleges were studied; questionnaires were distributed by trained investigators. These men went to the twelve thousand college people, studying the church membership of their parents and the success of their homes. Here is what they found, expressed in terms of statistics. If the parents were members of different churches, there was much less chance of success in a home. If the parents were members of different churches, there were two and one-fourth times as many broken homes as when both were members of one Protestant denomination. When both of them were members of different religious organizations, there were two and one-half times as many broken homes as when both of them were members of the Roman Catholic Church.

Expressed in percentages, here is the way it goes: When both of the parents were members of the same Protestant denomination, only 6.8 homes were broken by divorce, desertion, or separation. When both of them were members of the Roman Catholic Church, only 6.4 of the homes were broken by divorce, desertion, or separation. But if neither the father nor the mother was a member of any church, 16.7 percent of those homes were broken. Where there were mixed marriages of any kind, the general average was that 15.2 homes were broken by divorce, desertion, or separation. We can measure the difference statistically; but when we turn from statistics we realize fully the value of being together in a church, sitting in a pew together, singing the hymns together, praying the prayers together, and accepting the benediction together, having one man as the pastor of us both, and working together in the church as active, loyal Christians.

God makes a difference in the closing of a home. Every home will be broken some day. No home will last forever. Sometime we will all know the experience of sorrow or someone's sorrow for us. But what a help it is to know that experience with the comfort that is in Christ! The presence of our Lord in our homes deepens our awareness that our family life is a permanent enterprise. We have started something that Christ will help us finish.

A few days ago a woman from a broken home said to me, "We could have stayed married happily if only we had been aware of something bigger than ourselves." Today accept the invitation to recognize something bigger than your home and relate your home to the ongoing cause of Christ in the world. "Your God shall be my God." Pledge together at the altar of your church that you will be true to one another for life; then humbly and daily take unto yourselves the opportunities of strengthening one another in the Christian life. God can help you have a better home if you will let him, through membership in the church of Christ, his cause on earth. The doors of the church are open today; the gospel invitation is given to all who are not members of a church to unite your home in Christ.

(the end)

Church Approach Negligence

Arthur L. H. Street*

A decision by the Minnesota Supreme Court involved the liability of a church for accidental injury to a woman who was leaving the church premises after a service. (Mulligan vs. St. Louis Church of St. Paul, 95 N. W. 2d 1)

Plaintiff had emerged through the front door, crossed an entrance platform, and walked down steps ending at a public sidewalk. Another member of the congregation following her stumbled down the steps because of the defective condition of a steel mat on the platform and, falling against plaintiff, caused her to fall and be injured on the sidewalk.

Under Minnesota law the church corporation is exempt from liability for injury to attendants at religious services where the accident occurs on the church premises, but the corporation is not exempt from injuries negligently caused to pedestrians upon the public sidewalk. Was plaintiff entitled to collect damages on a theory that plaintiff was injured in her capacity as a pedestrian, as a consequence of negligent maintenance of the steel mat?

The Supreme Court answered this question affirmatively and decided that the trial judge had erroneously set aside a verdict in favor of the plaintiff.

The platform extended from the front door and was three and one-half feet wide and seven or eight feet long. The mat was three feet wide and six feet long, and was constructed of links, the openings of which were about three-quarters of an inch in diameter. It extended to within a few inches of the outer edge of the platform. There were five steps down to the sidewalk.

As the second woman was about to descend the steps, the heel of her overshoe caught in an open flange or link on the edge of the mat, causing her to fall.

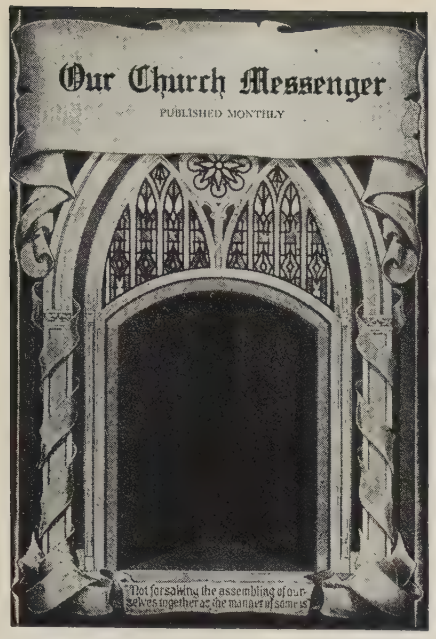
The Supreme Court said that it was the province of the jury to determine whether or not the church corporation had been negligent in permitting the mat to remain in a defective condition. As to plaintiff's status, the Supreme Court said:

> **If plaintiff was on the public sidewalk at the time she was struck, as the jury found she was, the relationship between the church and plaintiff as an attendant on church premises had ceased, and she was in the same relationship to defendant as any other pedestrian who passed the premises on the public sidewalk.**

The court in effect decided that the evidence showed that the defective condition of the mat had existed so long that the church authorities should have known of the condition and yet carelessly neglected to repair it. Because the injury occurred on a public sidewalk, the responsibility was the same as if a pedestrian had been injured as a natural result of any other condition carelessly maintained on the church premises.

(the end)

***A frequent contributor to "Church Management," Mr. Street is currently residing in Gulfport, Mississippi.**



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"We appreciate the wonderful job of printing you do for our church."—Rev. Hall Barrett, First Presbyterian Church, Cookeville, Tenn.

"An anonymous person recently donated $500.00 to our church. I suspect The Circuit Rider was largely responsible."—Samuel T. Long, Fairmount, Indiana.

"We appreciate the prompt and dependable service we have been getting on every issue of Good Workers Communique."—Lee S. Coudsy, Good Workers, Inc., Detroit, Mich.

"Our congregation is very well pleased with The Oakland Parish Visitor. We believe our parish paper is doing a good job."—Rev. Robert E. Vander Hart, Oakland Presbyteran Church, Middletown, Ohio.

"The most effective method I know to keep the families informed of the church, is through our parish paper, The First Assembly Visitor."— Don L. Collins, First Assembly of God Church, Oklahoma City, Okla.

"Your workmanship is splendid. Many compliments have been received on our magazine, Home Visitor and the subscriptions are increasing." C. M. Morgan, Editor, Pittsburgh, Pa.

"This begins my tenth year of monthly publication of The Green Street Messenger with The National Religious Press. Thank you for the fine issue you have printed for us."—Rev. Victor P. Musk, Augusta, Maine.

"I want to thank you for the courteous way you handle your customers. The service rendered on our last issue of Mississippi Home Missions Crusader was outstanding."—Linwood H. Lowden, Kilmichael, Miss.

"Thanks for the good service you have given on our Victory Prayer Band magazine during the past 15 years."—James Robert Meadows, Decatur, Indiana.

"We received many compliments on the last issue of First Baptist Messenger. One professional printer in our community said the magazine was the neatest work he had ever seen."—Leo H. Reese, First Baptist Church, Gary, Indiana.

"Since you have been printing The Border Christian magazine, the faculty of our college is satisfied, - the subscribers are pleased with the magazine - and I am entirely satisfied with your work."—Keth E. Owens, Colegio Biblico, Eagle Pass, Texas.

"Last month we mailed out our first Parish Paper, The Tabernacle News. Very shortly after mailing them, we received three subscriptions without asking for them, and also a number of telephone calls. From the many personal comments heard, all think we have a very fine magazine, and we certainly thank The National Religious Press."—Rev. Orville Walker, Spencer, West Virginia.

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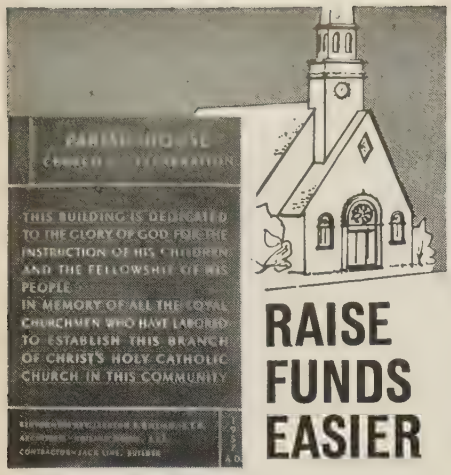
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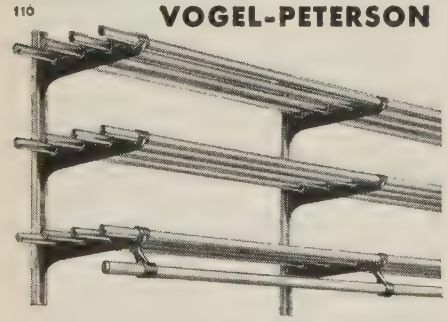

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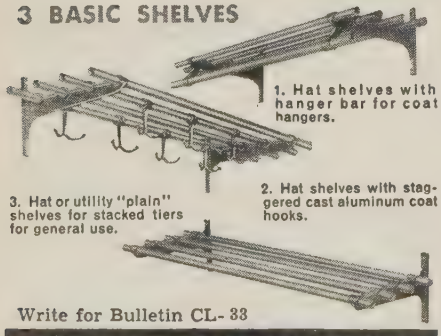
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Write for Bulletin CL-33

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A Service for

Commissioning Your Architect

Guy L. Steele*

"Commission your architect. Challenge him in the same way in a service of worship that you challenge a new minister or staff worker when he is employed as a leader in the life of the congregation. Lift up the spiritual significance of his task in building a house of worship and teaching in God's service. Give him a chance to respond to the challenge with which a church architect is faced. Let him be lifted by hearing the congregation speak out in his support, when all are consecrated to a harmony of purpose and action in a building program."

The above expressions were voiced by the leadership of a new and growing church in the rapidly expanding southeast section of Kansas City, Missouri. Charles Mullin had been hired the week before upon the recommendation of the building committee and the general board to be the architect for the master plan and for the first units of the new plant. The church was girding itself to focus the stewardship of its people upon support of a building program. The congregation was being asked to consecrate time, talent, and possessions to the realization of a place of worship and education. Now the church decided that Mr. Mullin should be a part of the total spirit of the effort, that he was more than just a man hired to do a job.

The first step was securing the consent of the architect to participate in the service. His response was enthusiastic. Next came the actual planning of the service, for which no precedents were known. The creative nature of the task made a rewarding experience for the minister and those who assisted. Music was prepared with the theme in mind. An abundance of Scripture was available, for building and consecration are inherent in the Christian religion. The sermon was prepared in an attempt to express the common dreams of what such a new church should be and what it would take to realize those dreams.

On the appointed Sunday the temporary place of worship was filled with those members and friends of the church who looked forward to the opportunity of building. When the service was over, architect and people felt themselves to be one. What had been two separate endeavors—raising funds on the one hand and building on the other—had become a single endeavor.

Below you will find the simple commissioning service used as the climax of that morning's worship.

A SERVICE OF COMMISSIONING

Minister: Let the architect, the chairman of the general board, and the chairman of the building committee come forward.

(to the building committee chairman): In months past the congregation of this church placed the leadership of our appointed committee for the task of building a church in your hands. Now the endeavors of your committee have led us to the choosing of an architect whom we commission this morning. Will you reaffirm your confidence in his abilities and worthy intentions in building the Lord's house?

Building Committee Chairman: I will.

Minister (to the general board chairman): As chairman of the general board and this congregation, will you speak for those you lead in affirming your confidence in and your support of our chosen archtiect?

General Board Chairman: I will.

Minister (to the architect): By the action of our building committee and our general board, you have been called to lead in the planning of our house of worship and education. We have confidence in your preparation and abilities, but not the least of our considerations were your qualities of Christian character and your record of service to the kingdom. We challenge you now to help us to build a house worthy of the Lord, fit for his worship, and efficient in his service; a house of beauty and inspiration, expressive of this present day, but lifting us to dreams of better tomorrows. Will you accept this challenge?

Architect: I will.

Minister: Then do I declare you commissioned as the architect of the new (name of church). God bless you, and us through you, in his service.

Commissioning Prayer

(the end)

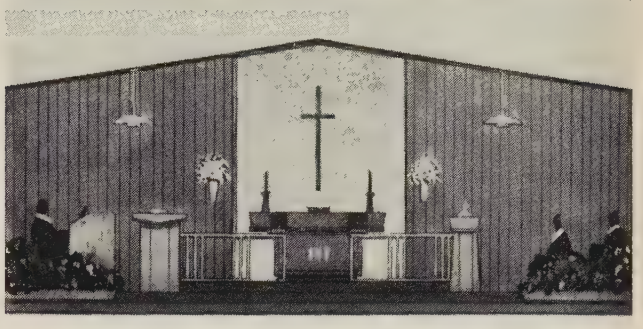
*Minister, Broadview Christian Church, Kansas City, Missouri.

Building Unit by Unit

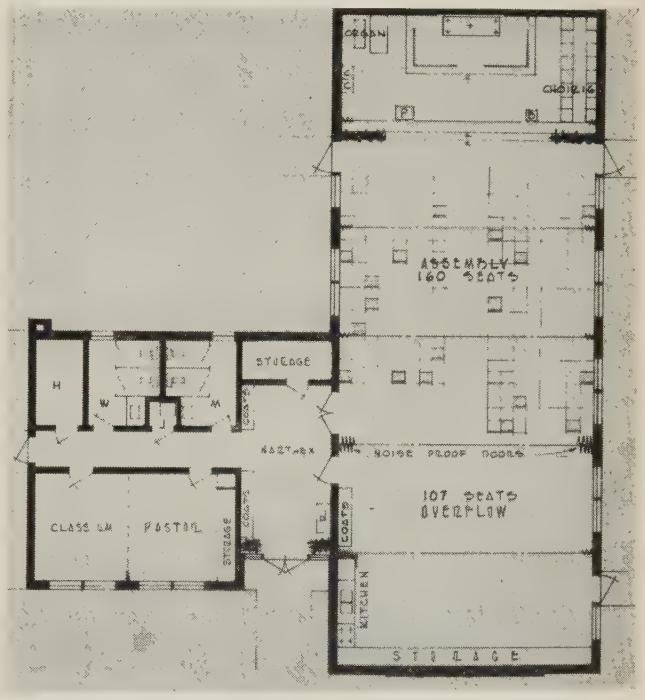
REDEEMER EVANGELICAL LUTHERAN CHURCH
SOUTH HOLLAND, ILLINOIS

- Pastor: G. D. Schultz
- Architects: Charles W. Johnson & Associates*
- Facts about Unit I: Used for worship, education, and fellowship
- Cost of building $39,160
  furnishings 6,000
  Total $45,160
- Total square footage: 3300 square feet
  Cost per square foot: $11.86
- Total cubic feet: 40,020
  Cost per cubic foot: 97c
- Seating for worship: 285
- Seating for choir: 16
- Seating for Christian education: 180
- Seating at tables for dinner: 170
- Assembly area lighting is controlled by dimmer to vary lighting intensities.
- Leaded glass medallions are used in each window of Unit I. Each will contain a religious symbol executed in imported glass by Michaudel Stained Glass Studios, Chicago, Illinois. The medallions are designed by the architect.
- Future second unit will include additional classrooms, additional church offices, library, parlor-board room, coat rooms.
- Future third unit will include new worship area and complete worship facilities.
- There is adequate parking to the rear and space for a future parsonage facing a new subdivision.
- Garden area as shown will be used for outdoor services, now and in the future.
- The entire cost of the project, including Units I, II, and III, is projected to be $250,000.
- Congregation was organized in December 1957.
- Total present membership: 145

*905 West Hillgrove Avenue, LaGrange, Illinois.



Above is view of the chancel to be used until the sanctuary unit is constructed. Floor plans below show multiple use of hall.



Left below, present chancel wall elevation. Right, architects' rendering of the building when completed.

David A. MacLennan*

Priming the Preacher's Pump

"No strain or pain." If you were in military service, the phrase will be familiar. If you were not but have been with men in any of our armed forces, you have probably heard it. I first heard it on a mission to and with our Protestant chaplains in Korea and Japan three years ago. I inquired if it would cause much bother to make a quick visit to the demilitarized zone between our troops and those of the North Korean Communist forces. "No strain or pain," cheerfully responded the officer I asked. The words assured me that the trip could be arranged easily and that I could make it without difficulty. Big wheels moved other wheels, and soon I was in a "Whirly-bird," doing my first helicopter flight from Seoul to the landing "pad" of our front-line headquarters.

Christian faith and experience reduce the pain and strain of living in a world of persons replete with conflict, tension, defeat. "Come unto me," said our Lord, "all ye that labor and are heavy laden, and I will give you rest." (Prayer book version: "I will refresh you.") "My peace I give unto you" is one of the most cherished promises recorded in the Gospel of John. Deep, inward peace in the midst of toil and trouble should be the possession of every Christian. Nevertheless, we follow One who said also that he came to give, not peace but a sword, not harmony but division. A cross, not a couch, is his chief symbol.

Is this an uncongenial theme for reflection on summer days? Who does not thank God and an enlightened society that provision for holidays, for vacation from the usual toil, is granted? Your recreation and mine need no apology. No puritanical obsession with work should deter any person from enjoying leisure. A few progressive official boards have followed the time-honored policy of colleges and universities and have provided sabbatical leaves for their ministers and directors of Christian education. One church (Third Presbyterian, Rochester, New York) introduced the plan several years ago. It provides that each ministerial staff member, upon the completion of every five years of service, has the equivalent of twice his annual vacation added to the time of his vacation. This "leave" is not only a reward for work well done but, as in educational circles, an incentive to prepare for effective work in the years to come. May the idea spread!

Vacations and sabbatical leaves are not part of the cult of comfortableness. However, "no strain or pain" as a principle can dominate the thinking of an individual or group to such an extent that the truth of the Christian faith and way of life is vitiated. One delightful summer when I was still a full-time seminary faculty member I supplied the pulpit of a noble church in Fort Lauderdale, Florida. The church secretary told me that each Saturday morning in summer she received a few telephone calls from strangers who wanted to know if the church was completely air-conditioned. When told that it was not, strictly speaking, completely air-conditioned, but pleasantly air-cooled, the inquirer invariably commented, "Well, I'll go to the Methodist or Baptist church, I guess. They are completely air-conditioned." In the north, where it is often hotter than on the eastern coast of Florida in July or August, we may wish that our churches too were completely air-conditioned. Some day the costs may be so low that many churches in every region will have the benefit of air conditioning. Will we then advertise, "Come to our church and pray it cool"? I suspect that certain psychologists might call it a form of masochism to urge oneself or others to go into unbearably hot buildings to worship God. Nevertheless, I cannot escape the thought that our Lord would not consider air conditioning or ideal weather or absence of pain or strain essential in our worship of God and service of Christ. He came to give comfort, not to make us comfortable. "Then, like a good soldier of Christ Jesus, take thy share of hardship." (II Timothy 2:3, Ronald Knox translation)

Dr. MacLennan, who regularly conducts this column for "Church Management," is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate Rochester Divinity School.

Sermon Seeds

Looking forward as we try to do in these pages, we note that August has five Sundays. If these Sundays are free from preaching for you, you may still wish to explore the ideas we hope are in the following suggested themes.

I

What's Your Line? Text—"But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy." (I Peter 2:9, 10, RSV) This is similar to the title of an interesting television show, "What's My Line?" It is also a frequent question asked us by friendly strangers. Once the late Frederick W. Norwood, famous Australian preacher of London's City Temple and of two of Canada's large churches, related a conversation with an unknown genial fellow passenger in a British railway train. After describing his own business, the man asked Dr. Norwood, "What's your line of business?" Quizzically and probably with a smile, Norwood answered, "Fishing." "Hm," commented the stranger, "your own business?" "No, it really belong to my Father." "The old man owns the firm, eh?" "In a manner of speaking," said Norwood, "yes." "How's business?" Whereupon the Christian pastor told him that he was a follower of One who said, "Come after me and I will make you fishers of men."

If a panel of experts tried to discover our basic faith, our working philosophy of life, what clues would you give a perceptive inquirer? Peter, who wrote the words quoted above, gave a description of the line which should be ours as Christians. Picture the TV panel members asking what they hope are leading questions.

(1) "Are you peculiar in your beliefs or practices?" You could answer, "Well, an old description says that I am, that I belong to a peculiar people." Then you explain that while often Christians are peculiar in the modern sense of being eccentric or odd, we are peculiar in that we are chosen by God, tapped on the shoulder by his Spirit.

(2) "Are you in engineering? Do you have anything to do with building bridges?" Yes. Peter says that we are a royal or holy priesthood, ordained by and for the King of the universe, and not just the full-time ministers. There is the priesthood of all believers. "The priest is the man who himself has access to God and whose task it is to bring others to God." As for engineering, bridge building, a Latin word for priest (still among the titles used by the pope) is *pontifex*—the bridge builder. We are supposed to be bridge builders as we exercise our priestly ministry. By our examples and our service, by our witness and character, we help God build bridges across which God himself may come to find and renew others. Moreover, as priests and spiritual engineers we bring offerings to God—our work, our worship, our money.

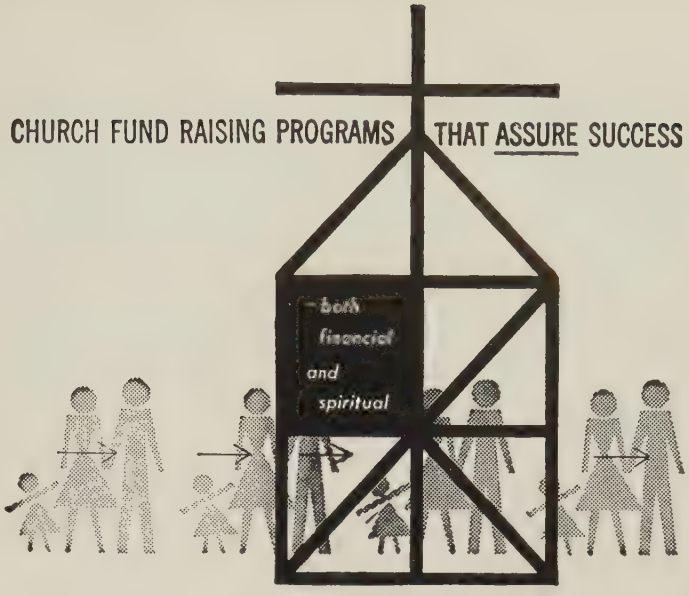
(3) "Do you do any advertising? selling?" The Christian's response should be "Yes." Did not the risen Lord declare that we are to be his witnesses? Peter reiterates: "You are chosen . . . that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." This is the primary function of the church through all its members—to witness, to declare, to proclaim the mighty acts of God. Simply put, it means that a Christian must tell others what God has done for him and what God has done through him. By living in the spirit and grace of Christ we can change the spiritual and moral climate of our society and era.

(4) "Are you self-employed?" a panel member asks. "Do you work for a company?" Answer: "We do work in and for a company, the oldest firm continuously in business in the world, the Christian church." God, who made us, made us also to be a people who were once "no people." To be a Christian is to belong to Christ's company on earth and in heaven. You cannot be an American without America. We have been called out of atomized living into the glorious fellowship of all who are "in Christ." Like the covenanted people of old Israel, God's new Israel—the church—has been chosen for privilege, obedience, service.

(5) "Does your company provide unusual security for its people?" Answer: "Yes, we are cared for and watched over forever, even though we cannot have, any more than any human being can have in this developing and dangerous world, absolute physical or financial or vocational security." We who were once without mercy are now called into mercy. We are loved; we have been sacrificed for; we have access to infinite power. What's *your* line? What will it be this coming week?

II

Depth Perception. Text—"Deep calls to deep at the thunder of thy cataracts; all thy waves and billows have gone over me. By day the Lord commands his steadfast love; and at night his song is with me, a prayer to the God of my



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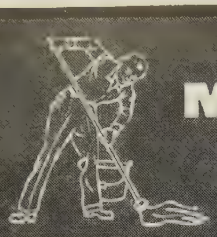

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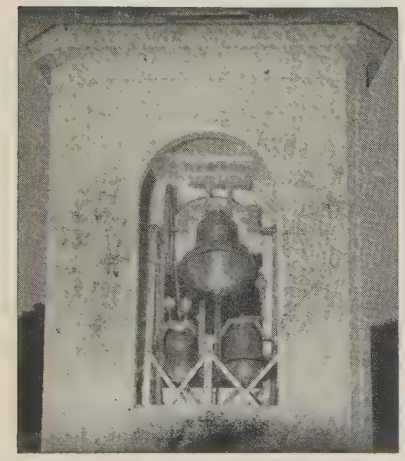

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life." (Psalm 42:7, 8, RSV)

World War II brought the phrase to the attention of many nonfliers. An air cadet or student pilot would explain the transfer of a friend from the air crew by saying, "He lacks depth perception." Whatever oculists may mean by the phrase, we learned that notwithstanding the instruments available to determine altitude it was essential for a pilot to be able to judge the distance between his flying plane and the ground or other surface. In spiritual and moral matters some persons seem to lack depth perception. That which they can take seriously is what they can see, hear, taste, handle, measure. Not so, the writer of Psalms 42 and 43, which scholars say may have been two parts of one sublime poem. This man wants God more than anything else. In exile from his homeland, he feels separated from God and from the temple where he found God near and real. He is in a state of depression. But when God's voice seems muted in his soul, he seems to hear him in the events of history, in the impressive phenomena of nature. Does this reference to the cataracts refer to the mighty waterfalls tumbling down familiar mountains? Somehow the deep mystery calls to the deep feeling and faith within the psalmist's soul. "Deep calls to deep."

You may find it possible to develop this theme along these lines:

(1) Deep calls to deep when we try to understand one another as well as ourselves. One tremendous service given us by the pioneers in depth psychology is the realization of what the Apostle Paul seemed to have learned so long ago, that beneath the threshold of our conscious willing and acting are forces which sway our decisions and mold our personalities. A man may "roast" his minister, his wife, his partner; be harshly critical; be suffering from deep, unexpressed anxiety concerning his own health or emotional security. You may cite an example. There are more than one in a popular account of the effect on Christian and Jewish ministers of much in psychiatry, *God and Freud* by Leonard Gross (David McKay Company, Inc., 1959).

(2) Deep calls to deep when a man and woman "fall" in love. Boy-and-girl love may be, as Pat Boone sang some time ago, "April Love." There is not necessarily anything wrong with young love, but it is usually egocentric. Love which lasts through life's December is love which "hears" the deep needs in the one who is loved and seeks to meet those needs before seeking any self-

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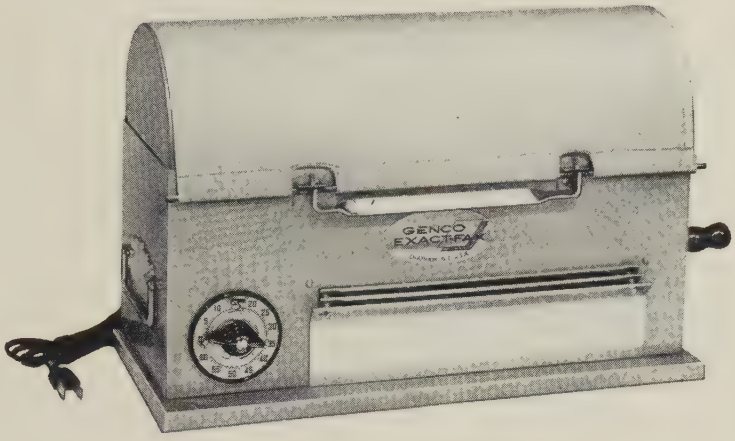

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gratification. Why does a young couple with little or no church background come to a pastor to be married? "We'd prefer you to do this in church rather than have a judge do it." Is it because something deep in them, in their experience of love, responds to something deep in the spiritual world?

(3) Deep calls to deep when we let ourselves be drawn into the experience of worship. If we have any "depth perception," we see this service as something much more than a survival from a primitive rite which attempted to placate demonic spirits or an angry god. Deep calls to deep. We know that we would never seek this encounter if God had not first called us. Through the Word and sacraments, through praise and prayers, through the offerings of ourselves and our minted blood—our money—there is two-way traffic between the unseen God and our deepest selves.

After developing this particular theme I received a copy of George A. Buttrick's most recent volume, and in the last sermon I read his magnificent message "The Dimension of Depth." It made me wish to put the last emphasis of my own sermon on the depths in Jesus Christ which made him God in a human life more than any other who ever lived on our planet. To quote Dr. Buttrick, "The proof of Jesus is that great deeps sound in him." Why not quote Buttrick, and give him due credit for both the insight and the phrasing of it?

III

Togetherness Versus Koinōnia. Text —"This message about what we have seen and heard we pass on to you, so that you too may share in our fellowship. What is it, this fellowship (*koinōnia*) of ours? Fellowship with the Father, and with his Son Jesus Christ . . . God dwells in light; if we too live and move in light, there is fellowship between us, and the blood of his Son Jesus Christ washes us clean from all sin." (I John 1:3, 7, Ronald Knox translation)

"So that you too may share in our fellowship." Such a statement could be part of promotion for what we have come to know as "togetherness." The word may not be in our dictionaries yet. The fact may be a true value in human experience. But like everything good, it can be misused and overused. A critical commentary on the current emphasis in advertising may be read in William H. Whyte Jr.'s book *The Organization Man.* He devotes a chapter to togetherness, particularly the superficial and spurious variety. An able maker of sermons in one of our contemporary homiletical magazines analyzed the present major philosophies under three categories. He called these "individualism," "groupism," and "Christian fellowship." The preacher's name is Dr. Daniel D. Walker, First Methodist Church, Oakland, California. You may borrow his outline and discuss from Christian perspective the limitations as well as the values in individualism and groupism. As to the groupism, or cult of togetherness, even representatives of the women's magazine which first promoted the concept grew weary of it. It is reported that two of these men were offered a suite together or single rooms in a certain hotel. Both men with one voice said, "The two singles!" One harassed and loving mother protests against togetherness all the time, including summer vacation trips. She is sure, she says, that what most families need for true to-

(turn to page 32)

"Let There Be Light,"

Plexiglass Church Steeple

Urbane L. Gibson*

"Do you know what I think is the best thing that happened in the city of Alma for a long time?" asked Dr. Robert Swanson, president of Alma College, Alma, Michigan, of Urbane Gibson, pastor of the Eastminster Presbyterian Church of that city. "It is that new steeple you have put on your church," answered the president to his own question. "I have wished," he continued, "that the light of the church might shine forth amidst the lights of industry, and yours certainly does."

He was talking of a unique steeple recently placed on this little colonial church. The church nestles down in the midst of medium-cost housing, a labor union hall, a large plant manufacturing automobile parts, and the largest oil refinery in Michigan. The lights of industry in this area are many, and the light from the church is now a dominant one. It appears to be a column of solid light. While it does throw light in all directions, it does not give the appearance of casting out light. Rather, it appears to be light.

The steeple replaces a bell covering which some folks had called the "chicken coop." Its presence made the church look like a country school with pillars. The new steeple has changed that. In daylight the church now appears to be authentic colonial, topped by a traditionally correct steeple. At night the spire is a solid column of light that is attention-compelling. A Celtic cross shines forth from the top of the spire.

Instead of using ordinary material suggested by the architect, the creator used plexiglass to cover the spire. He arranged common light bulbs inside in such a way that no shadows are seen. There are no bright spots to give the idea of individual lights. Thus the appearance of a column of solid light is given by this diffused light coming through the plexiglass.

Another interesting feature of the steeple is that it was made by a cabinet maker, a member of the church. It was his idea to use the plexiglass. He built the steeple in his own shop. He made it in two sections; the base was one, the cupola and the spire another. The base is four-sided and straddles the roof. The cupola is eight-sided and has a louvre backed with aluminum screen in each side. The spire is also eight-sided. The steeple is twenty-five feet high, the cross is three and one-half feet.

*Minister, Eastminster Presbyterian Church, Alma, Michigan.

Step-by-step story. The pictures show the story starting with the removal of the bell housing to the placing of the spire.

Some weeks before we could erect the steeple, holes were cut into the roof of the church. Finally we were able to procure a crane. The "chicken coop" with the bell was taken down. The new base was raised and its corner framing dropped right into the holes in the roof. The bell was then raised and placed in the base, followed by the spire which was fitted into the base. Just one-half hour after arriving, the crane was leaving. The steeple was in place.

We placed speakers of a public address system in the steeple, and the plexiglass seems to give better distribution of the music than either metal or wood.

An office worker from a nearby plant spent most of his noon hour sitting on a post near the church watching the steeple-raising. "I have wished for years," he said, "that this church would have a steeple so that it would look like a church. My wish is granted. I can look out of my office window now and see a lovely church building."

(the end)

PRIMING THE PREACHER'S PUMP

(continued from page 31)

getherness is regular "pull-us-apartness."

When it comes to the Christian answer, it is all that is meant in the rich word now used by dedicated Christians for their unique cooperative enterprise in Georgia and in Baltimore, Maryland. It is the ancient Greek word *koinōnia.* (In America it is necessary to use the accepted pronunciation as if it were spelled koy-no-nee-ah, with emphasis on the second syllable.) Look up this word in your lexicon or wordbook if you have one. Alan Richardson's *A Christian Word Book* is in most public or seminary libraries. As William Barclay has pointed out in his *A New Testament Word Book, koinōnia* has both horizontal and vertical meanings. Horizontal: a sharing of friendship, an

abiding in the company of others. It means practical sharing with those less fortunate than ourselves. In the epistles the word is actually used to describe a collection or offering of money. But there is also a vertical significance. It is fellowship with God our Father and with his Son Jesus Christ. (See II Corinthians 14:14; Philippians 2:1.) Here you can describe the experience of sharing the very life of God. Then the believers become the mystical body of Christ. The proof of our *koinōnia* is the quality of our life, the way in which we share what we are and have with all who need. This prayer suggests one area where *koinōnia* must be demonstrated. It is attributed to Bishop Anderson in the *Faith and Order Manual* of 1927:

> **Unite us all in thee as thou, O Father, with thy Son and the Holy Spirit, art one God, world without end.**

IV

How Am I Doing? If you prefer, the title may be from J. B. Phillips' translation of Matthew 19:16-26, where the young man who wanted to secure eternal life for himself asked Jesus: "What is still missing in my life?" This young man, traditionally labeled the rich young ruler, really was asking, as we would say: "How am I doing?" A book with this latter question for its title was published a few years ago by Mr. Robert Foster Moore, a personnel management consultant. His subtitle is revealing: "Self-appraisal for the Aspiring Executive." Every person engaged in the business of living and desiring to be more than he is ought to face the question too. With the interview between the young man and Jesus as basis and background, you could develop the idea that steps to better performance as God's responsible children include:

(1) Preliminary self-examination. "Let a man examine himself," said the Apostle Paul. Morbid self-scrutiny is not commended, but honest self-appraisal in the light of the character and demands of God in Christ is certainly basic. Treatment of the passage in Matthew 19 by Professor William Barclay in his Westminster Press book on this gospel is pertinent and illuminating. See also I Corinthians 11:28: "Let each man learn to know himself. . . ." See also the divine x-ray of Psalm 139:23, 24.

(2) The next step in getting out of the rut of mediocrity or the feeling of failure is to identify yourself with whatever expands your life. It is not simply psychology but Christian insight to picture ourselves with God's help overcoming our personal weaknesses, troubles, problems. What if it is true, as Dr. Albert Wiggam once said, that only about five thousand of the whole thirty billion who have lived on this planet have ever amounted to much? Each of us is important to a few persons, and each of us is important to God. Did not Christ give his life for us?

(3) Above all, to find what is missing, to move higher into life which is truly life, we need to keep looking beyond ourselves to the flying goal God

(turn to page 36)

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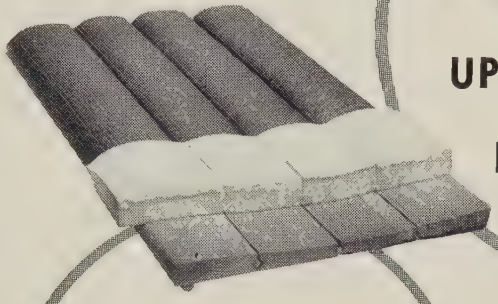

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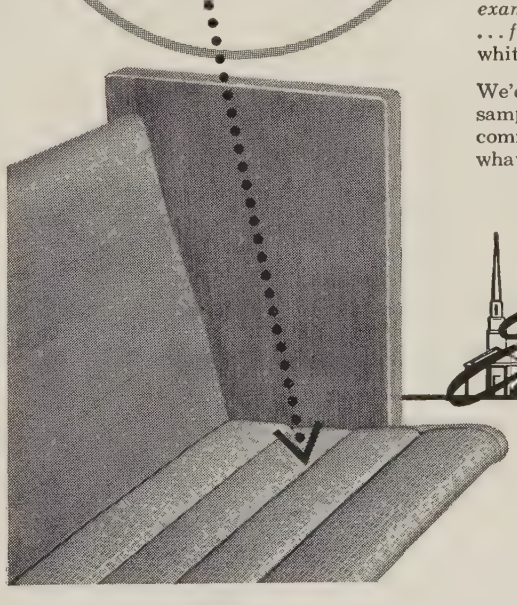

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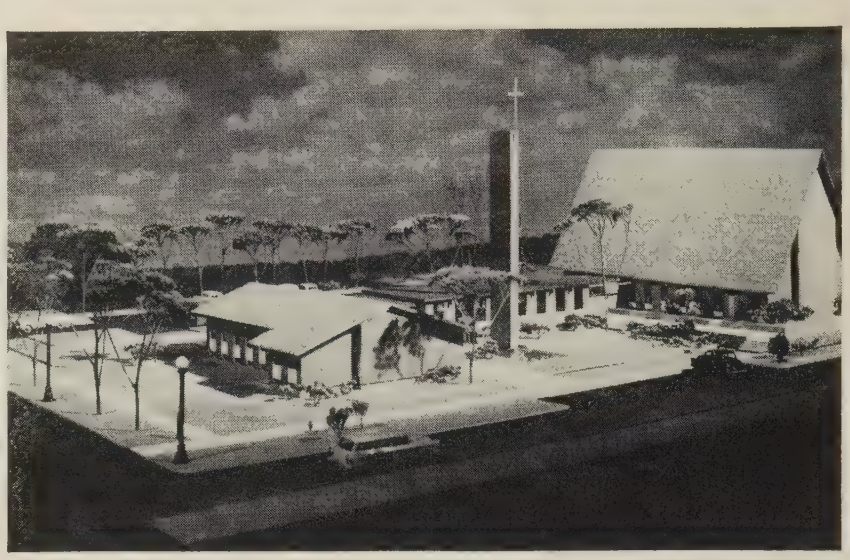
Roy D. Murphy*

Provision of adequate facilities for Christian worship and education is one of the most critical problems facing our growing communities today. Fifteen years of dynamic population growth has been accompanied by steady deterioration of our central cities and extremely rapid growth in suburbs and smaller urban centers.

As the result of these population shifts and the rising proportion of school-age children in the population, church leaders and individual congregations have faced steadily mounting difficulties in planning and financing new church construction.

Two obstacles have blocked an easy solution. These are the rising cost of construction, which has been moving up from four percent to seven percent each year for the past 15 years, and the general lack of productivity and efficiency inherent in our antiquated handcraft building methods.

The majority of conventional churches are built primarily with hand labor on the site. Few power tools and precision devices are employed, and most materials are purchased at the retail level. Custom design and detailing limit the opportunities for standardization and mass production, common to most other industries.



Typical requirements for a growing congregation were demonstrated in this model of the "Allerton Park Conference" plan, developed for study purposes by Creative Buildings. The first unit (left) would seat 214 for worship in pews, including choir, 136 for education in flexible classrooms, and 100 seated at tables for fellowship. Second stage would provide education spaces for 137 in six departmental areas on the first floor, and education or activity for 132 in the unobstructed areas of the basement. The permanent sanctuary (right) might seat 344 in pews, and a total of 469, including choir, balcony, and overflow. The model also demonstrates three types of structures common to church building—the low-pitched roof, the flat roof, and the high-pitched (sanctuary) roof.

2,000 to 4,000 Potential Churches Lost Annually

Construction experts estimate that 15 to 20 percent of the materials and labor expended in convential construction could be saved. The magnitude of the waste in church building may be understood when we apply the potential savings to the $900 million invested in church building last year. Savings of $135 million to $180 million could finance from 2,000 to 4,000 additional beginning church units annually. A saving of $10,000 to $15,000 in building the first unit for a new congregation might well advance the construction schedule a year or more, and insure the successful financing of later units required for a growing Christian service.

Both church leaders and architects have made great strides in planning for economical, attractive, and flexible church buildings. Unfortunately, their united efforts have been frustrated by the rising labor and material costs, and general inefficiences mentioned above.

It is becoming increasingly clear that revolutionary reforms are needed if the Christian churches are to fulfill the need for new church buildings with the available funds in the present continuing inflationary market. New methods and techniques are needed, both in church construction and in planning for present and future building.

Six years ago a group of young architects who had graduated from the University of Illinois set out to develop new methods and techniques for church building. Some of these men had worked on cutting home building costs at the famous University of Illinois Small Homes Council. Others had carried out graduate study in developing new methods for efficient use of conventional materials, such as pre-stressed concrete. Through many trials, and quite a few errors, these architects have worked out significant economies in church construction, and demonstrated them in more than 150 completed structures. Their experience may prove helpful to other church architects, and to other laymen interested in solving the church building problem.

Full Prefabrication No Solution

In the first year or so these architects concentrated on studying the needs of new congregations and developed a line of minimum-cost, standardized, prefabricated mission chapels. They even built a few chapels that were demountable; that is, chapels that could be erected relatively quickly on one site, serving a mission congregation until it was on its own feet, and then moved to another site to serve a new group.

The portable mission chapel idea was widely publicized by national magazines, and thousands of congregations inquired about "do-it-yourself chapels." One of the nation's largest corporations became

*Architect. President, Creative Buildings, Urbana, Illinois.

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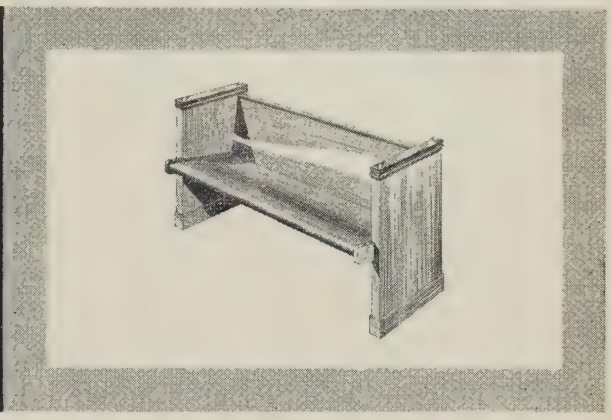

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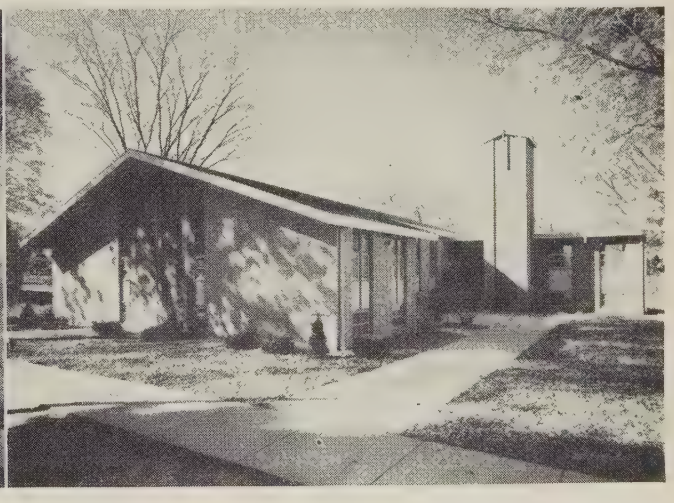
At LEFT
Two-level design of Hickory Hills Community Presbyterian Church, Hickory Hills, Illinois, demonstrates flexible first unit, with high-pitched sanctuary, adjoining educational unit, and educational-fellowship spaces in the lower ground (half-basement) level.



At RIGHT
A flexible first unit. United (Congregational-Christian) Church, Addison, Michigan.

so excited about the idea that it built a demonstration chapel at a national convention of home builders, and launched a national sales drive. Although a number of prefabricated chapels were built, and are still serving their congregations well, it soon became apparent that no stock plan, or catalog of stock plans, could possibly solve the widely varying liturgical, educational, and fellowship needs of individual congregations in different communities. In short, the economies possible in mass production of complete chapels were outweighed by the difficulties of matching the standard plans to the wide variety of sites and budgers, and particularly to the peculiarly individual needs of local groups.

The mission chapel experiment also revealed that some of the greatest deficiencies in established church building procedures lay in the broad area of programing and planning. Some denominations were exceedingly well financed and well organized to lend a helping hand to groups organizing local congregations. Others had not yet geared themselves to the magnitude of

(turn to page 54)

SMALL CHURCHES CAN BE FUNCTIONAL AND BEAUTIFUL

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St. Paul's Episcopal Church, Port Huron, Michigan

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PRIMING THE PREACHER'S PUMP

(continued page 33)

provides for every one of us. We have a duty of divine discontent. In this dynamic universe stagnation is retrogression. Christ our Lord is always going farther. Says a personnel counselor, "Be sure to change your rut at least every five years." Says Dr. Stanley Jones, every person forty years of age and over needs to be soundly converted again! You do not need to worry about any five-year plan of rut-changing if you practice the wisdom of Hebrews 12:1, 2. James Moffatt's translation of this passage is superb.

(4) How are you doing? Thank God, it is not all striving, running, pressing on. We do not go alone. "The best of all is, God is with us." With us is a presence who is himself the power to endure and to achieve. Christ made the journey ahead of us. He is with us as we commit our selves to him. He is the way, and he will go with us to the end of the way. Who knows? At journey's end the question will be answered, because then it will be answered by divine, perfect Love: "You did well, in spite of everything. Well done!"

V

Do You Feel Shut In? This message could be kept in mind for the next observance of National Shut-in Day, which in recent years has occurred on June's first Sunday. You may wish to deal with the idea in a radio or televised service. So many persons are shut in through chronic illness, advanced age, accident. Text could be the post-resurrection detail of John's Gospel, chapter 20, verse 19: ". . . the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.'"

Introduction might deal with the immense number of shut-in citizens. Increasing longevity, industrial accidents, better medical and hospital care—all contribute to the age-old condition. Unlike the disciples after Jesus' death, the majority shut in today are not shut in for fear. To shut oneself in from others, from life's main traffic, because of fear is not wisdom but sickness. We can be helped when we shut the doors because we are afraid to meet life. Christ came to set us free from every fear. His love expels dread and anxiety, since his is the perfect love which casts out fear. But in every community there are shut-ins who are out of circulation because of factors they cannot control. Many of them are among God's most useful instruments. They are often radiant and effective disciples, in spite of being shut in. Therefore their colleagues in the way wish to thank them.

(1) We thank the Christian disciples because under what may seem to others to be cruel restrictions they demonstrate the livableness of life. They may be shut in, but they have successfully shut out despair, fear, doubt. They are shut in with lovely memories, deathless hopes, because they are shut in with God. There is no place where God is not. He can make of an upstairs sickroom an upper room where he breaks the bread of life and shares the wine of his love.

(2) The church owes the Christian shut-ins a debt because they demonstrate too that handicaps need not hamper one's spiritual growth. Many shut-ins rebuke us who are able-bodied because they make no room for self-pity. How often we who have so much of health and satisfaction feel sorry for ourselves because of some little frustration or minor defeat. These shut-in folks show what Paul found—that if the thorn cannot be removed, God's grace is sufficient

to grow flowers of the Spirit in the dreariest desert place.

(3) To every shut-in who practices the Christian way, all of us owe an unpayable debt for their intercessory prayers. To pray for others, to have time to pray and then to use the time, may be to exercise a greater ministry than that of statesmen, higher-echelon executives in business and industry, preachers in influential pulpits. To visit some of God's shut-in children is to know that Christ still enters the rooms where his friends live, "the doors being shut." Where he enters there is light even amid shadows; where he tarries there is deep healing of the spirit; where he blesses there is peace.

Parson's Books-of-the-Month

Published sermons need not be treated as sure cures for insomnia, not when a volume such as George A. Buttrick's *Sermons Preached in a University Church* (Abingdon Press, 1959; $3.75) is issued. Dr. Buttrick is surely one of the first five in the major league of Christian heralds active today. His preaching in Harvard Chapel has wrought a revolution in attendance at Sunday worship; and his witness in classroom as in pulpit has been so positive, so provocative that the enemies of theistic religion have concentrated much of their fire on him. He knows where thoughtful, intelligent, and educated men and women "live," and he speaks to their deep need. He is Paul Tillich and the late S. Parkes Cadman with a Lancashire accent and Wesleyan fire, probing the defenses of the uncommitted and the reluctant seekers of God. There are twenty-six sermons here. I doubt if many preachers will plagiarize them, because Buttrick's style and development are his own and in a genuine sense inimitable—and, what is more important, the vast majority of preachers are honest, ethical men! But I would be surprised if preachers who read Buttrick's sermons do not improve the quality of their own sermons. His insights and felicitous, sharp phrases will be quoted; his relevancy and conviction will influence us all. Again and again as I read these twenty-six sermons I found myself saying, "Mrs. ..... who has lost her dearest must read that on 'Lonely Voyage'"; "My friend at the laboratory must read 'Faith and Doubt'"; "Dr. ..... will get much out of 'God and Our Mixed Motives'"; "Our high school teen-age group should

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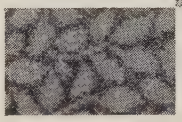
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use some of 'Home Ties and the Faith' and 'Footnote on Freedom.'"

Preaching Values in the Epistles of Paul by Halford E. Luccock (Harper & Brothers, 1959; $3.50) is Hal Luccock at his unusual, stimulating, Christian best. There are 142 sermon possibilities numerically listed, and many more than these will leap at the homiletic-minded reader. Let's face it: There is no one like him, no one near him when it comes to the arresting insight, the pert and pertinent illustration, the penetrating analysis of our culture and of our characters. If the completely biblical preacher eschews (I like that antique word—it has a derogatory sound) such expository treatment as this book contains as being utterly topical and not exegetical, let him look again. Of course the treatment is topical, as our daily concerns are topical. But Dr. Luccock knows his New Testament (he once taught Greek, I think); yet he has never believed that dullness or pedantic minutiae are proofs of the Holy Spirit's presence. Thank the Lord he has served so fruitfully, this is only Volume I; other volumes will follow. We can all go on preaching.

Totally different, and inevitably so, but valuable in its own way is the collection of *Favorite Sermons of John A. Broadus,* edited with an excellent introductory chapter by one of his present-day successors, Vernon Latrelle Stanfield. Published by Harper & Brothers, this books sells for $2.75. We still require that Broadus on preaching be read in our basic course in homiletics at Colgate Rochester Divinity School, as it was at Yale. Dated it may be; superseded it has not been. It is helpful to have the actual sermons or sermon notes of one who was hailed as one of the foremost English-speaking preachers of the second half of the nineteenth century. Dr. Stanfield has written an excellent, scholarly, and clear essay on Broadus, his style, method, and influence.

Pictorial Profile of the Holy Land by J. E. Holley and Carolyn F. Holley (Fleming H. Revell Company, 1959) is even more than the title claims. It is a collection of 248 large, recent photographs (each 7 inches by 7 inches) of Palestinian scenes associated with biblical incidents and characters. Compared to similar volumes published by famous pictorial magazines, it is unusually good value at $5.95. Each picture has a small, carefully drawn location map beneath it, together with a succinct commentary on each scene. This book should be in every church and church school library. I hope that laymen will learn about it and see that pastors and their families receive a gift copy too.

Also from Fleming H. Revell Company comes a reissue of a once much prized anthology of poetry by the late John Oxenham. Oxenham, the pen name of one who had been a prolific writer of novels before he published any poetry, died in 1941. His poems still find men and women to whom Auden Eliot and other more intellectual poets would be unintelligible or at least unappealing. This collection is called *Bees in Amber* ($2.00). Every preacher and nearly every speaker must have quoted some lines of Oxenham at one time or another. Here is a collection of his best poems. They are decidedly a cut above Ella Wheeler Wilcox and Edgar A. Guest, and they are Christian.

Funeral Services by James L. Christensen, a Texas Disciples of Christ pastor, is a small, compact, and surprisingly comprehensive collection of twenty-three separate and complete funeral services. Scriptural selections are wisely chosen, prayers are reverent and for the most part in excellent liturgical style and taste. Ministers who speak briefly at funeral or memorial services will be interested in Dr. Christensen's homilies. There is a service suggested for almost every category of person—for an infant, for a teen-age youth, for a young mother, for a cancer victim, for a victim of murder, for a suicide victim, for a stranger, for an average church member, for an unchurched person, for a person of another religion. Dr. Christensen has the heart of a pastor and the message and skill of an effective preacher. He has produced a helpful pastoral aid. *Funeral Services* is published by Fleming H. Revell Company. It is small enough to fit into a topcoat pocket or certainly in the glove compartment of the smallest car. The price is $2.50.

Notable Quotes

Parents have no right to try to *control* sons and daughters in college, and I have tried to defend them against this pressure. But I yearn also for the parents. Have I not failed, I also, along with all parents? The word is spoken also in a much wider context than home. For what son has the right to "be himself," when every self is created and dependent and derived? The universe does not center in our mortal days. No earthly loyalty is vast or deep enough to claim our devotion, because, though we are mortal, we know we are mortal; because we have immortal longings.—George A. Buttrick, *Sermons Preached in a University Church,* page 130.

* * *

It is a beautiful death, because it climaxes a wonderful life. . . . This is a beautiful death also, because it comes as a friend to old age. . . . Then, this is a beautiful death, because there are rays of promise for a better tomorrow.—Main points in meditation "The Beauty of the Sunset" in service for a person of advanced age, *Funeral Services* by James A. Christensen, pages 132-136.

* * *

From, *Dateline*

WHIRRING WHEELS

Lord, when on my bed I lie,
Sleepless, unto Thee I'll cry;
When my brain works overmuch,
Stay the wheels with Thy soft touch.

Just a quiet thought of Thee,
And of Thy sweet charity,
Just a little prayer, and then
I will turn to sleep again.

—John Oxenham,
Bees in Amber, page 29

Jest for the Parson

"Who ever heard of a little moth that cried?" asked Mother Moth when her whimsical offspring reported the sad sight of a tiny moth weeping. "Why, Mummy," said the child, "didn't you ever see a moth bawl?" If this is lower than my usual standard, I plead guilty. It came from a young *moth*er's young child!

(the end)

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A MAN IN A FIELD

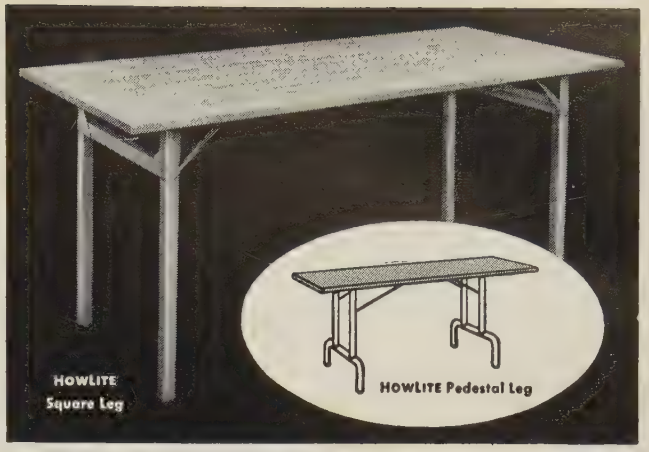
One day last summer I walked into a pasture in Vermont, where cows ambled and grazed at skyline. I saw a robin, then nearer to me I saw a killdeer—a bird loved of my childhood; he uttered his poignant cry as he ran along the ground and as he flew. I sat on a pile of warm stones in the summer sun and soft breeze. A lovely wineglass elm stood off to my right with golden growing sun on its trunk, and buttercups were adance and ashine before me. . . . And I understood that in the midst of the world I live in the living stillness of God.

Robert Raynolds in **"The Choice to Love"** (Harper & Brothers)

"COME ON HOME, CHARLES"

I used to play baseball, and my father went to the games because he was always interested in whatever his children did. I remember one game especially. It was a tight game, and I happened to get a long hit. I was running around the bases as fast as I could, but I seemed to gain added strength when I heard him shouting above the crowd, "Come on home, Charles, come on home." Since he has been gone, there have been times when the going was a little harder for me and I have been tempted to do less than my best, but then I could hear him saying, "Come on home, Charles, come on home."

Charles L. Allen in **"When You Lose a Loved One."** (Fleming H. Revell Company)



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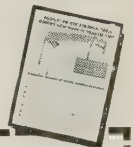

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At least this man had a lofty gift of expression, a quality that most schools can cultivate in part but which some schools might possibly take away. However, he was that rare candidate to be given exemption from the rule requiring that candidates for the ministry must be graduated from a school of theology. Probably, though not certainly, he would be admitted today under what are called "special conditions."

My Alma Mater was Brush College, more ancient, though less pretentious, than Yale, or Harvard, or Princeton. Here I graduated, and I love her memory still.
Her academic groves are the boundless forests and the prairies of these Western wilds, her Pierian springs are the gushing fountains from the rocks and the mountain fastnesses; her Arcadian groves and Orphic songs are the wildwoods, and the birds of every color and song, relieved now and then with the bass hootings of the night owl and the weird treble of the whippoorwill.
Her curriculum is the philosophy of nature and the mysteries of redemption; her library is the Word of God, the *Discipline* and the Hymn Book, supplemented with trees and brooks and stones, all of which are full of wisdom and sermons and speeches; and her parchments of literary honors are the horse and the saddlebags.

What an Easy Job Is His

The work of the man who's in "the preaching biz" is described in the accompanying article with humor and gusto. It was written thirty years ago; at least that is when the writer first discovered it. There is positive and negative internal evidence to that effect. For instance, the name "Ladies' Aid" faded out of the picture about that time, while the omission of the term "counselor" as applied to the minister shows that the poem is of yesterday. Likewise the salary of seven hundred bucks per year dates the poem to those who were familiar with the salaries of an earlier day. In essence, though, this analysis of pastoral duties is as pertinent today as it was when the poem was written.

In fact, this poem could have been put in evidence by the author who wrote an article for *Life* a few months ago with the startling title "Why Ministers Are Breaking Down." That article stirred up widespread discussion, ranging all the way from a direct chaldenge of the facts to a complete acceptance of the article's point of view. The solutions proposed varied just as widely. Some laid the blame on the minister himself, and others felt that the congregations were to blame. Still others declared that the difficulty was all a part of the complexity of our modern life.

But let us turn now to the poem and let it speak for itself.

Ah, what an easy job is his
The man who's in the preaching biz!
He has but little work to do,
For all he does the whole week through
Is just to call upon the flock
As regularly as the clock;

*President Emeritus, Garrett Biblical Institute, Evanston, Illinois.

To cheer the sick who groan in bed,
To preach a sermon for the dead;
To teach the sinner righteousness,
And succor famine and distress;
To marry lovers fond and true,
And christen little babies too;
Preside at socials now and then,
Hold meetings for the boys and men;
Look in upon the Ladies' Aid,
See that the janitor is paid;
Hold prayer-meetings on Wednesday night,
Smooth over bickering and strife;
Keep all his actions free from smirch,
Avert all dissensions in the church;
Give all parishioners advice,
And always preach on Sunday, twice.
Yes, kindly is the person's fate,
The work is light, the pay is great,
A guide, philosopher, and seer,
At seven hundred bucks per year.

—Burton Braley

This poem is in reality simply a restatement of a frequently discussed theme. In checking through my files, I found a clipping from a religious weekly entitled "The Overworked Minister." It was dated 1926, and with a few minor changes could easily have been substituted for the article in *Life* which stirred up so much commotion.

When one comes to think of it, the very first Christian teachers and preachers made a vigorous protest lest their main task be subordinated to, as they called it, "the serving of tables." This phrase is an ancient equivalent of the many things that keep the modern minister on the go ten to sixteen hours a day, seven days a week. Obviously, the threat to the life and work of a minister is nothing new under the sun.

If anyone be inclined to take the parson's fate too seriously, he should read the bit of doggerel with which this article ends. This writer, too, has a sly sense of humor; at least the reader will see that in popular parlance there's another view of the pastor's life and work.

This is the tale all tattered and torn
That fills the man in the street with scorn
As he goes to his labor all forlorn
And thinks of the priest all shaven and shorn

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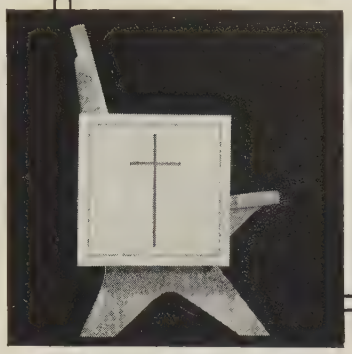

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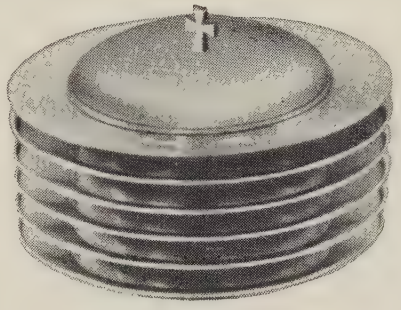

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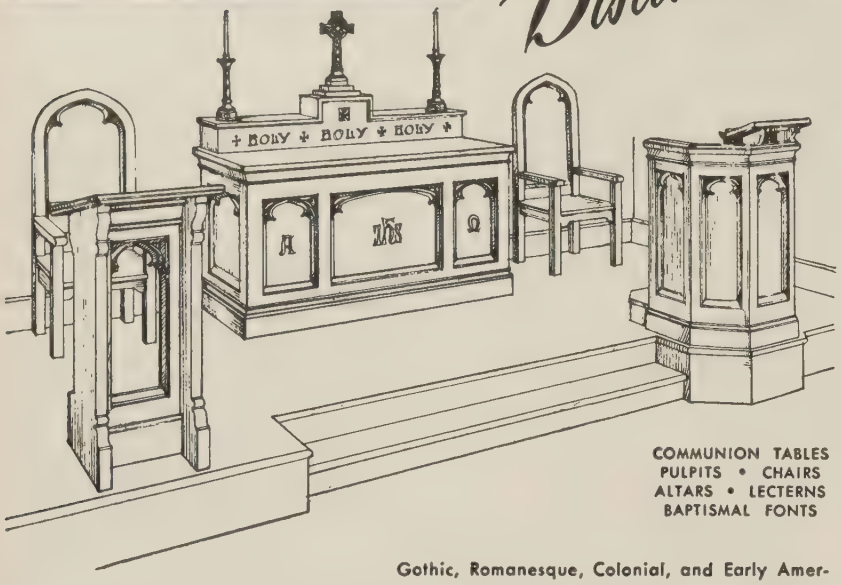

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Who can lie abed till ten in the morn
With nothing to do as sure's you're born
But rise on Sunday and blow his horn.

Clergy and Laymen

This classic on the division of labor was discovered while the writer was browsing in the study of a fellow preacher with whom he had an appointment. Its wealth of meaning has far more than repaid him for the thirty minutes of time lost in waiting for the late brother. The division of labor is a provocative issue which arises in industry, education, theology, and nearly every other field of human endeavor. In this brief passage the discussion is limited to the increasingly difficult effort to apportion the work of a church between a pastor and his pepole. Since the minister is becoming more and more what is called "a pastoral director," the assignment of certain functions and duties to him and others will be increasingly important. The following paragraphs offer one solution, possibly more appropriate in the day when it was written than at present; yet it offers suggestions that have a timeless quality about them. Listen for the undertone as you read them.

> The more we put ourselves on a level with the people the better. We stoop to conquer. It is better to feel that we belong to the congregation than that it belongs to us. I like to think of the minister as only one of the congregation set apart by the rest for a particular purpose. A congregation is a number of people associated for their moral and spiritual improvement.
>
> And they say to one of their number, "Look, brother, we are busy with our daily toils and confused with domestic and worldly cares; we live in confusion and darkness; but we eagerly long for peace and light to cheer and illuminate our life; and we have heard there is a land where these are to be found —a land of repose and joy, full of thoughts that breathe and words that turn; but we cannot go thither ourselves; we are too embroiled in daily cares; come, we will elect you, and set you free from our toils, and you shall go thither for us, and week by week trade with that land and bring us its treasures and its spoils."

Oh, woe to him who accepts this election, and yet failing through idleness to carry on the noble merchandise, appears week by week empty-handed or with merely counterfeit treasure in his hands! Woe to him, too, if, going to that land, he forgets those who sent him and spends his time there in selfish enjoyment of the delights of knowledge!

Woe to him if he does not week by week return laden, and even more richly laden, and saying, "Yes, brothers, I have been to that land; and it is a land of light and peace and nobleness; but I have never forgotten you and your needs and the dear bonds of brotherhood; and look, I have brought back this, and this, and this: take it to gladden and purify your life!"

—Stalker:
The Preacher and His Models

Lest any brother scorn these paragraphs because, in his ardent prophetic judgment, they lack the social note, let him remember that sometimes the pietistic way, as revealed in this article, leads to a fundamental basis of the whole gospel for all mankind. Furthermore, he must know, if he is discerning, that already the social gospel taken by itself has been weighed in the balance and found wanting, just as the individual gospel was when it stood by itself.

If individual citations are necessary to prove this point, the reader might recall the life story of John Woolman, a quietist and a pietist who nevertheless led the entire Quaker movement to disassociate itself completely from the institution of human slavery. If that be not sufficient answer, then the reader should review some of the poems and prayers of Rauschenbusch, the great high priest of the social gospel. In the teaching of this prophet he will find the individual and the social gospel united as one.

(the end)

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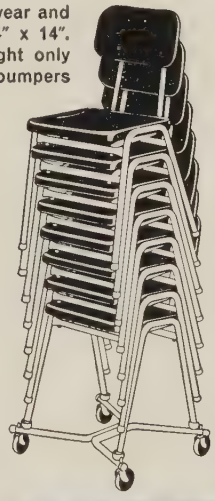

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OUR COVER PICTURE

For this month's cover we have selected a striking view of the chancel steps, altar, and window of the Church in the Valley, Santa Clara, California. A detailed description of the church appears in the October 1958 issue of *Church Management.*

NEW BOOKS

CHURCH ADMINISTRATION

A HANDBOOK OF CHURCH PUBLIC RELATIONS **by Ralph Stoody. Abingdon Press. 255 pages. $4.00.**

For several generations new books on church publicity have been coming from the presses. This reviewer has seen and read most of them from Christian Reisner to the present time. One by one the books have kept pace with the growth of interest in this field. At first they were books on publicity, on how to write for the press, on how to write letters. Through gradual evolution they have become books on public relations.

The author of this book is a Methodist minister. His ministry revealed considerable proficiency in the publicity of the churches he served. When the Methodist merger was followed by the new organization, he became the executive head of the Commission on Public Relations and Methodist Information. In that capacity he has had an opportunity to study the techniques of publicity for conferences and conventions.

The volume is divided into three parts: Part I, "Headlining the Church." This deals with printer's ink. Part II, "Radio and Television Serving the Church." Part III, "Your Church Meets Its Public."

The reader will find that each of these sections is well discussed, and each contains authoritative data. The progression is logical and the writing "tops." One could not write on this subject without getting some hackneyed phrases and comments into the text, and this volume is no exception. Many things said here have, of course, been said in other volumes.

I think that the book would have been improved if it offered an extended bibliography. Some readers would like to know about the confusions of postal regulations for the mailing of church letters and periodicals. Others may want to know more about the physical equipment which makes broadcasting possible. This could be handled by listing reference books which give the information.

All of the techniques of public relationships are not as lily white as this book and others of the same kind would indicate. The securing of newspaper space, radio time, and platform time involves other, nonpublished methods. Anyone who participates in the conferences of the Methodist Church, the conventions of the Disciples of Christ, or the Presbyterian General Assembly appreciates it, though he may not understand it.

This volume moves the information up the steps to the new era and gives its readers a good bird's-eye view of possibilities attainable if not yet attained.

W.H.L.

THE POWER OF GOD IN A PARISH PROGRAM **by Joseph E. McCabe. The Westminster Press. 164 pages. $3.50.**

When Dr. McCabe became minister of the Presbyterian Church of Chestnut Hill in Philadelphia, he remembered the difficulty involved in trying to find people at home for pastoral calls. So he decided to arrange appointments in the evenings, when men too would be there. In that way he made significant to his people both the nature of his call and his understanding of the importance of their church. Out of that beginning experience he went on to develop a counseling program, a ministry of small groups, a visitation evangelism, and the like, much of which is common to many parishes.

But the great difference between those common experiences and their interpretation as seen through the eyes of Dr. McCabe is in the creative approach he made to them. Further, and here is the real value of the book, he has described them in such a way that any church may work out a similar program if it is under the power of God. For the book is, in the words of Dr. McKay of McCormick Seminary in his foreword, "a testimony to what God has done."

This volume should be in the hands of every young minister, and should be read carefully even by an older man as he prepares to move to a new parish.

H.W.F.

YOUTH AND CHRISTIAN EDUCATION

YOUTH'S COMPANION TO THE BIBLE **by Ralph D. Heim. Muhlenberg Press. 245 pages. $3.75.**

Here is a book written to help young people learn to know and understand the Bible. The author is professor of Christian education and English Bible at Lutheran Theological Seminary in Gettysburg, Pennsylvania. From his experiences as a teacher of young people, as a member of committees on religious education, and as the author of two books, *A Harmony of the Gospels* and *Leading a Sunday Church School,* he has written an interesting book which, as the title indicates, is a companion to the Bible.

Dr. Heim has organized his material so that the Bible may be studied book by book. A reader can start at the beginning of the Bible with Genesis or he can work with various periods of biblical history. Another method of study offered is by the characters of the Bible. Again, this volume divides the biblical books into types of literature. Finally, a list of topics like a dictionary is offered. Such interesting topics as love, faith, hope, forgiveness, and prayer can be studied.

The book contains excellent maps, good charts, and helpful pictures which illustrate the various periods of biblical history. The short and clear outline form makes the book a readable one for young people. In these days when there is a tendency in church schools to study everything except the Bible, this book will be a stimulus to the young mind. Whether the youth wishes to spend much time or little, this book will help him.

W.L.L.

WHAT IS THE NATURE OF MAN? by R. C. Miller and others. The Christian Education Press. 209 pages. $3.00.

This is an interesting book with a very old subject. The Religious Education Association chose as the theme for its 1957 convention in Chicago "Images of Man in Current Culture and the Tasks of Religion and Education." Papers dealing with many aspects of this subject were presented. Prior to the convention a series of papers appeared in *Religious Education* as a basis of study. Both sets of papers appear in this book along with an introductory chapter written on the subject.

Dr. R. C. Miller of Yale Divinity School opens the volume with an interesting discussion on "Images of Man and the American Scene." He pictures the images in America. Dr. E. W. Sinnott as a biologist, Dr. Kenneth Boulding as a social scientist, Dr. Raymond Brittain as a historian, Dr. R. E. Fitch and Dr. Walden Pell II as teachers offer their interpretations of the American scene. A Catholic writer, John L. Thomas, and a Jewish teacher, Abraham J. Herschel, make their appraisal of the nature of man. Gustave Weigel of Woodstock College writes on "The Christian as Humanist," while Professor Roger L. Shinn of Vanderbilt University gives a keen analysis of the American scene.

The first ten chapters picture the current scene. The final six chapters of the book discuss the question of the nature of man, with special reference to Judaism, Roman Catholicism, and Protestantism. The relationship of the church and synagogue to human life and methods by which more intelligent meaning may be discovered are thoroughly studied. This symposium is a useful analysis of one of our greatest and most important subjects: Who am I?

W.L.L.

EMOTIONAL PROBLEMS OF ADOLESCENTS by J. Roswell Gallagher, M.D., and Herbert I. Harris, M.D. Oxford University Press. 174 pages. $3.50.

Dr. Gallagher is chief of the adolescent unit at The Children's Hospital in Boston and lecturer on pediatrics at Harvard Medical School. Dr. Harris is psychiatrist at Massachusetts Institute of Technology and associate psychiatrist at the adolescent unit headed by his co-author. Out of this background of experience and practice comes this popular volume for parents, teachers, ministers, camp leaders, and youth workers.

If there is a theme, it is simply this: Remember always that kindliness antedates psychiatry by hundreds of years. Insisting that adolescents are people first and problems second, the authors discuss mental health, sex, rebellion and dependence, homesickness, and scholastic failures, which are the normal problems of youth, as well as the more severe disorders including anxiety states and psychosomatic and antisocial disorders. Always they are trying to interpret the adolescent to parent, teacher, or worker, that the most complete understanding possible may be achieved.

Remarkably free from technical language yet describing carefully the emotional states of the young, the chapters offer excellent help for all sorts of leaders. This is the kind of book that should be in church and school libraries for parental and youth-leader study.

H.W.F.

PREACHERS AND PREACHING

THE MINISTRY OF PREACHING by Roy Pearson. Harper & Brothers. 127 pages. $2.25.

Sometimes as the student of homiletics tries to find his way through the multiplicity of books on preaching, he begins to wonder if writing in this field is not now and then overdone. Yet the justification of a volume of any type is determined by its worth. Among the distinguished works dealing with the preaching aspects of the ministry the present volume ranks high. The author, who has been dean of Andover Newton Theological School since 1954, is not a novice in regard to the techniques of preaching. He has served twenty years in the parish ministry and has published four books: *Here's a Faith for You, This Do and Live, The Hard Commands of Jesus, Seeking and Finding God.*

As to the purpose of this volume, Dr. Pearson tells us in the Preface that he is stating what he himself thinks of the sermon, what preaching has meant to him in his own ministry, and where he feels that common practices might be improved. Chapter I has to do with "The Purpose of Preaching" and Chapter II with "The Content of the Sermon." In connection with this second topic Dr. Pearson says: "The content of Christian preaching is inseparable

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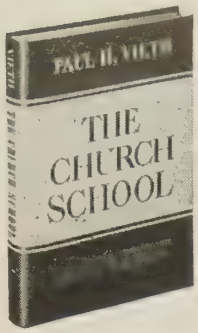

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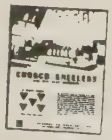

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from the form. In fact, the form becomes a part of the content; and the text, context, and translation must be so united that they compose a single, cleanly fashioned instrument, delivering the right word to the right people at the right time. But unless the three are present in his sermon, the preacher took it from his desk too soon."

The chapter entitled "The Nature of the Congregation" is a brilliant, illuminating analysis of the human problem which confronts every preacher. The chapter on preparation and delivery is practical and helpful. Nobody can read it without wishing that he could apply its teachings to his immediate situations.

Another highly useful chapter, which perhaps we did not expect to find in this particular volume, has to do with comforting the afflicted. This is followed by an especially original and challenging chapter heading, "Afflicting the Comfortable." This discussion tempts the reviewer to quote from the paragraph beginning, "To put the matter bluntly, most members of the Christian church in the United States are more comfortable than they have a right to be." But this chapter, the best in a book full of fine material, must be read in its entirety.

L.H.C.

OUT OF NAZARETH **by D. M. Baillie. Charles Scribner's Sons. 211 pages. $3.50.**

This volume contains twenty-one sermons and four lectures which were found in the study of Donald M. Baillie, late professor of systematic theology in the University of St. Andrews, after his death in 1954. The material has been edited by John Baillie.

The rather brief sermons represent Scottish preaching at its best. They are original, vital, and constructive. Unlike many sermons now preached on this side of the Atlantic, each of these discourses is prefaced by a text. Being expository, they are decidedly biblical. Naturally they begin with an exposition of the text, and this is followed by a practical application of its teachings.

Sermon IV is typical of Dr. Baillie's approach and homiletical development. The topic is "Enthusiasm and Cold Water." The text is Matthew 21:15, 16 — "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

The first sentences are, "In this world you nearly always find enthusiasm and criticism side by side. Where you get the enthusiast you usually get the critic and the cynic too." This is followed by three pages of exposition and then three themes applying the great lesson of enthusiasm and the danger of quenching it. They are: (1) Beware of quenching people's enthusiasm; (2) beware of letting your own enthusiasm be quenched; (3) the enthusiasm for the missionary enterprise of the church.

The topics of these sermons are in themselves challenging and stimulating. Among them are the following: God Carrying His People, The Sifting of Men, A Man's Life, The Parable of the Looking Glass, The Peace of Godlessness and the Peace of God. One of the most interesting aspects of these discourses is the skill with which the themes discussed tie up with the texts. Of the four lectures, to which the last sixty-four pages of the book are devoted, the most practical and readable is the one entitled "What Is Dead and What Is Living in Christianity."

L.H.C.

A SECOND READER'S NOTEBOOK **by Gerald Kennedy. Harper & Brothers. 363 pages. $4.95.**

Six years ago Gerald Hamilton Kennedy, bishop of the Methodist Church in the Los Angeles area, gave us the first *Reader's Notebook;* the present volume is its successor. May there be several more.

Those who have gratefully used the first volume will welcome the second. In brief, both volumes specialize in apt and unhackneyed quotations, mainly from contemporary writers. From the books and essays and poems of over six hundred men and women, the author has gathered together 1,246 quotations, classified alphabetically on topics from "Absence" to "Youth." Topic and author indices in the last pages enable a sermon writer to find the right quotation very simply.

Bishop Kennedy tells us in his Preface that his wife had a large share in the compilation of this book. Even so, one wonders how two people, not to mention one, can possibly find time to do all the reading which makes the *Reader's Notebook* possible. It is as necessary for the minister's desk as a standard dictionary and thesaurus.

F.F.

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to put his finger on the principle which they involved.

Perhaps the book can best be summed up in the comment which the Washington *Daily News* made about Dr. Davies: "He didn't waste his articulate wrath and sometimes scathing wit in Sunday pulpit pillow fights with a paper Beelzebub; he lashed out at actual wrongness, wherever he found it, whether it was in the school system, the city government, the church, or national politics."

Davies' greatness was in no small part due to the fact that he was seldom sidetracked into superficial banalities or meaningless argument on speculative abstractions. When he read the reports from the Department of Agriculture showing our bountiful food supplies and the accumulation of surplus, he contrasted this with the starving millions elsewhere in the world. In a Thanksgiving sermon he said: "We kept Thanksgiving last week. We did indeed. And we polluted and desecrated it; we profaned and violated every decent thing about it. We turned it into a sacrilege and a blasphemy—a sacrilege against the soul of humanity, a blasphemy against God. . . . We thanked God for the opportunity of gluttony. And so monstrous is our apostasy that we thought God was with us in such prayers." The result of the sermon was that All Souls' Unitarian Church, of which he was the minister, sent more than ninety tons of food to starving Europeans.

Again and again by his selections Justice Douglas points to this quality in Dr. Davies' ministry. Included are selections on counseling; democracy versus communism; law and justice; international responsibilities; literary wit and wisdom; and creed, dogma, and faith. There is also a twenty-page biography of Dr. Davies, written by Justice Douglas, which gives us an intimate picture of Davies as a person. All in all, we have a masterful summary of one of our greatest ministers, written by one of our greatest Supreme Court justices.

E.A.L.

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THE MIND AND FAITH OF A. POWELL DAVIES, edited by William O. Douglas. Doubleday & Company, Inc. 334 pages. $4.50.

In editing this book Justice Douglas has clearly pinpointed the qualities that made Powell Davies one of America's greatest church leaders in our time. The book is compiled from articles, books, sermons, and other statements made by Dr. Davies during his ministry, and the selections indicate his ability to look at contemporary problems and issues and

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will be glad to know that you read the reviews in

CHURCH MANAGEMENT

THEOLOGY

OLD TESTAMENT THEOLOGY by Ludwig Kohler, translated by A. S. Todd. The Westminster Press. 257 pages. $4.50.

Old Testament Theology is another worthy addition to the growing list of titles in the field of biblical theology. Well known for his work in lexi-

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cography and related studies, Kohler's brilliant scholarship is now available in a well-done English translation of the third revised edition of *Theologie des Alten Testaments* made in 1953.

In the first part of the book Kohler deals with the major ideas of the Old Testament such as God, man, and salvation. This is followed by a discussion of man and his nature. The Old Testament doctrine of man is presented here in relation to his world, the community, and the cultus. The final section of the book deals with judgment and salvation.

Included in this study is a list of around seventy key Hebrew terms of basic theological importance for the study of the Old Testament. This is one of the most valuable features of the book and will be worth most careful study. Another equally helpful part of the book is to be found in the 182 footnotes.

Objections could be raised at several points in the presentation. For example, the author's use of the word "type" raises questions unanswered therein. Again, the origin of the sacred Tetragrammaton in Hebrew is not as simple as Kohler would suggest. Objection may be voiced, too, to the treatment of the "Kenite hypothesis." The author's use of chronology leaves some things to be desired.

But these objections are only minor, and the reviewer must hasten to affirm that a careful reading of this book will deepen anyone's understanding of the basic thought of the Old Testament. While an elementary knowledge of Hebrew would greatly increase the value of *Old Testament Theology,* English readers without knowledge of a biblical language need not shy away from Kohler's writings. This is really the kind of solid reading that will help every minister and Bible student mature. The Westminster Press deserves to be complimented in bringing this rich mind to English reading audiences.

G.W.F.

VARIOUS TOPICS

THE RISE AND FALL OF SOCIETY by Frank Chodorov. The Devin-Adair Co. 167 pages. $3.95.

Society forms government to be its servant. Government slowly but surely strives to reverse the relationship, for the domination and exploitation of the people. Of this ever-recurrent tale there is no better presentation than that of the Declaration of Independence.

America was favored beyond all nations in a richly endowed, vast continent. The settling people could enjoy self-government by their very situation while they dedicated themselves to the material development of resources. So independence was an ingrained virtue of Americans.

But the latest generation has wrought a world revolution toward controls and unfreedom, and Americans have been caught up in the tide. The apostles of slavery have enjoyed a heyday around the world, enthralling more than half and unbalancing the former will to freedom in the rest, including America.

Of this warfare of government against the people the author tells a clear and ominous tale. It is the biography of growing unfreedom in the growingly unfree mind among us. The people are fooled into believing that the government can be the benefice donor in the increasing looting of the wealth of the nation.

There was for centuries a firm faith in "the divine right of kings." Many men died for daring to question this axiom. Freedom cannot be won for future generations; it is noninheritable. It is for this generation to rewin freedom from the enslaving government.

J.F.C.G.

PICTORIAL PROFILE OF THE HOLY LAND by J. E. Holley and Carolyn F. Holley. Fleming H. Revell Company. 248 photographs and descriptions. $5.95.

Here is a book on the Holy Land which has used the modern publicity approach. It is mostly a book of pictures; the printed text is limited. There are 248 large plates, each one nearly a full page in size. A small portion of each page is given to text. A small portion is also given to thumbnail maps. As one looks at the geographical scenes before him, their historical significance is easily assimilated. The publishers suggest that visitors to Palestine carry this book with them as a helpful guide.

The old and the new blend in this book. Some pictures show scenes which are the same today as they were two thousand years ago. But compressed in the volume are other pictures of our modern day. On one page one sees caravans of camels; the next has horses with modern harness.

This is a most valuable aid to Bible study and Bible interpretation.

W.H.L.

For the Women

Ways to Make Money

Marjorie J. Lewis*

Make Money with a Tea

There is nothing more beautiful yet less expensive than an afternoon tea. If the problem of raising money is facing your church club, why not give a tea? When the treasury is low, ask some of the members to donate the use of the necessary articles required for service. Some can supply the food; others, the flowers for table decoration. Any good etiquette book will guide you in the choice of food and table appointments.

It is a nice gesture to ask women from other churches to act as hostesses and to pour tea. Color is added when the hostesses wear formals or especially attractive gowns.

If you wish an elaborate affair, add a feature that will be attractive to the public. Have a "fashion tea." A professional model can be secured as the main feature of the program, supplemented by local ladies of fashion. A musical and literary program in conjunction should be given by members of the church. After an hour of fashion parading, serve tea. An advance sale of tickets assures the club of the professional model's service fee.

Why not try a "travelogue tea"? September, when almost everyone is back from summer vacation, is an ideal time to have this type of affair. Ladies of the community who have had vacations in faraway places are usually very glad to accommodate the club by giving talks on what they have seen and done. Ask several of them to come and do so, limiting each participant to a certain amount of time.

A university or college that has a fine arts department may be near your church. One of the professors or artists from the school will be proud if you ask him to come to your tea with some of his work and lecture on "The Importance of Art in Relation to Life," or some such subject.

A club situated near a college was privileged to have an art display that had been shown at the last World's Fair. The artist was also present to talk about his work. They called their program "A Fine Arts Tea" and had immeasurable success.

If expense is no object to your club and you want to bring a good program to the community, try a "concert tea." This can be done by presenting to the public an outstanding artist in the field of music, then following his appearance with a tea so everyone may have an opportunity to meet him.

A unique tea would be one at which several of the club members speak on "The Romance of Tea." The talks can be interspersed with readings and musical numbers. The various kinds of tea mentioned in the talks can be served at the end of the program.

A tea hour is very popular if every effort is made to make it attractive. Fill the atmosphere with music and chatter, be sure your decorations are as beautiful as you can possibly make them, then put the kettle on.

Baby Contests Are Profitable

A baby contest is one of the easiest and quickest ways to raise money that any organization can employ. The greatest expense is for the printing of the voting books and the prizes for all of the babies in the contest.

Have a commercial press print a certain number of voting tickets to sell for ten cents each. Decide the number of tickets to be in each book and distribute an equal number of books to each parent. The parents can always get extra books when needed. Set a deadline for the contest to begin and end. The baby of the one who turns in the most money will receive first prize. A second and third prize may be awarded, but each baby should be given something. Prizes can be merchandise or a certain percentage of the amount each parent turns in for his child. A war bond is always a suitable first prize.

Build a program appropriate for the occasion. It might be comprised of nursery songs and memory gems performed by children between the ages of

(turn to page 51)

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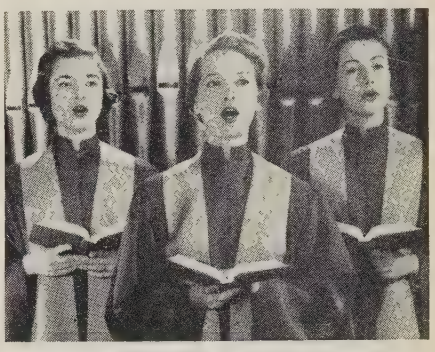

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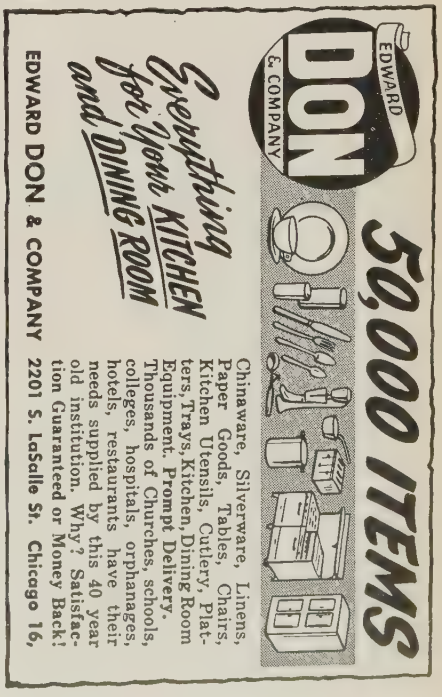
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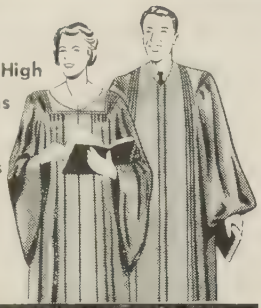

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Getting the Motor Started

Graham R. Hodges*

Charles Kettering's greatest contribution to the automotive industry, in my opinion, was the self-starter. Remember when the self-starter was optional equipment, available for a slightly higher price?

Those with memories stretching back to the old crank, with its wrenched backs, sore biceps, and lost religion, appreciate Kettering's invention more than the younger breed who never started an eight-cylinder car by hand. Remember how you had to leave the spark lever up, for fear of a kickback which might break your arm? Then you had to run around and pull it down as soon as she caught.

But it will take a greater genius than Kettering to invent the self-starter for the pastor's early morning. Getting an eight-cylinder car going on a zero day is like spinning a dime top compared to warming up the minister's grey matter and getting him on the road.

Of all professions, early morning indolence is the easiest in the ministry. First, there are the "exhausting" evening committee meetings or calls which keep a man out till almost bedtime. The fact that, theoretically, a "minister's work is never done" gives an excuse for late rising. When most men are at their jobs, the pastor may just be getting up.

Individuals vary. Some do their best work late at night. Ralph Sockman works best at his sermons between midnight and two o'clock.

Yet most of us work best in the early morning. Our brains are freshest. Nature has untangled the skeins of nerve threads all messed up by the previous day's demands. Our bodies are pulsing with the energy restored during mysterious sleep. Telephone calls are fewest before ten.

If any creative mental work is to be done, for the most of us, it must be before eleven in the morning. After that a man is fair game to callers, business and professional.

One very prominent lady writer and pastor told me she does her writing between six and ten each morning and takes care of her correspondence, planning, and telephoning between ten and twelve. Thus, the hardest work gets her best effort.

It has been my own experience, for whatever it's worth, that I can handle practical parish matters best in late morning, afternoon, or evening if I have done hard mental labor first (hard for me, that is). It somehow settles and organizes the brain cells. Such hard mental labor includes prayer, Bible reading, serious study, and writing. All these are hard for me, pleasurable though their aftereffects may be.

Getting started is the big job. One famous Hollywood script writer had a deadline the next day. His wife, knowing he hadn't touched the job, sat him down before a typewriter with plenty of paper, locked the outside doors, pulled out the telephone cords, and took the children away for an all-day picnic. When she returned late that evening she found him polishing away at their twelve-place silver service, just finishing the last piece. He hadn't touched his typewriter!

Protestant ministers, with their unfortunate heritage of depending on the Spirit, are easy victims of the late or slow start in the morning, thus dissipating thousands and thousands of their best man-hours, the early morning ones. Despite all the push buttons and volumes of ready-made sermons, there is no substitute for work. As Jimmy Cagney said in the *Saturday Evening Post,* "Work is work." Even playing requires discipline of the most rigorous kind if one is to be a professional at it.

Benjamin Franklin, it is said, wrote the homey, virtuous adages about work and industry because of his natural indolence. The tremendous volume of work by this American genius shows how he must have literally forced himself out of bed and to his desk every morning.

Hated though it may be, the alarm clock can be the minister's best friend. Clanging its detested message away during the best sleeping moments, those few dozing minutes which are the only ones which we are conscious enough to

*Minister, Emmanuel Congregational Church, Watertown, New York.

enjoy, it says, "Get up and get going!"

Until a super Charles Kettering comes along, the alarm clock will have to do. When you get down to bedrock, there's no substitute for work to help you start to work.

(the end)

WAYS TO MAKE MONEY

(continued from page 49)

six and eight. It should not last so long that the babies will tire and fret. Have a photographer come in and take the babies' pictures for the local paper. It would be well to have toys, cribs, and high chairs for the babies' comfort.

On arrival each parent should have a slip of paper showing his name and address, his baby's name, and the amount turned in. This is given to the secretary. After the list of babies and the amounts are tallied, a panel of judges should be given the list and the money, to recompute and to announce the winners.

A large number of parents should be contacted for this contest—the larger the better—because some of them will neither work nor turn in much money.

There is a large profit in this project because the expense is low.

Tiny Tot Fashion Parade

The advent of Easter always brings to mind thoughts of spring and new clothes, especially for the children.

A good project for raising funds for your club is a fashion parade of tots on Easter Monday or soon thereafter. The age range for the tots participating should be from three to six years.

Be sure to get a commentator that knows current styles, cuts, and materials of children's clothes. She should be of such personality as to put the children at ease, so they will overcome their shyness and display themselves to the best advantage.

Wherever children are, there you will find the parents. Hence you are assured of a good attendance.

Let someone who is a camera fan take pictures of the children as they model; then sell snapshots to the parents and friends for a small fee after the affair is over.

Give each child who participates a sack of candy or a small toy. Award first, second, and third prizes to the best brother-and-sister team, the best-dressed boy, and the best-dressed girl.

The program might feature get-together songs by the parents under direction of a good song leader. One of the songs to include in the group is "Easter Parade." Let older children appear on the program with songs and recitations. Charge an admission fee of $1.25 at the door and have an advance sale of tickets at $1.00. This endeavor has been tried and has proved successful. The expense of giving such a program is practically nil.

(the end)

POWER OF PRAYER

I don't understand prayer any more than I understand electricity. But I do know that man builds a generator that catches out of the air that marvelous power, electricity, and we use that power to do so many things for us. God made electricity and I believe the God who made a power to light our homes did not forget to make a power to light up our lives. . . . Prayer is the means by which we obtain God's power.—Charles L. Allen, *All Things Are Possible Through Prayer.* Fleming H. Revell Company, 1958. $2.00.

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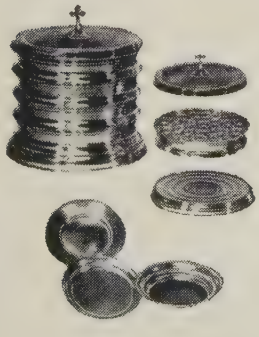

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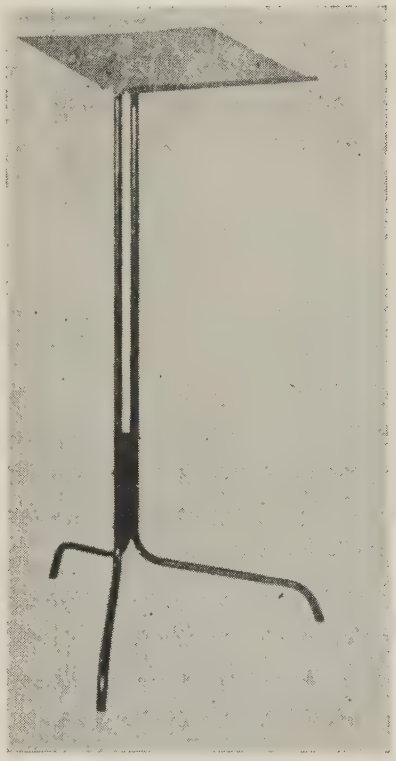
If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 56 and mail. Don't forget to fill out the space for your name, address, and church.



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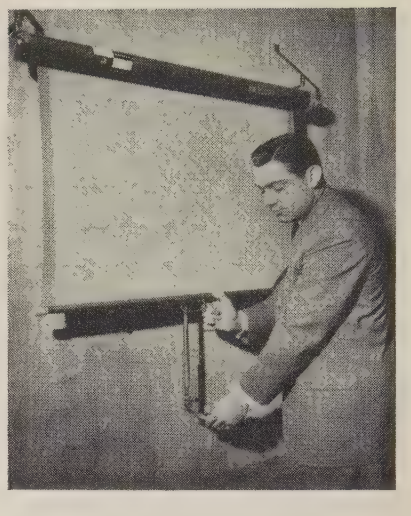

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MOISTURE TEST FOR CONCRETE

Churches which would like to install rubber or vinyl tiles over concrete floors have hesitated because of reports that dampness damages the tiling. In reality the damage comes from too green concrete. Now the Rubber and Vinyl Flooring Council says that a new and simple method of testing the moisture content of concrete is available. Where the cement flooring shows sufficient dryness these types of flooring may be laid with the assurance of lasting satisfaction.

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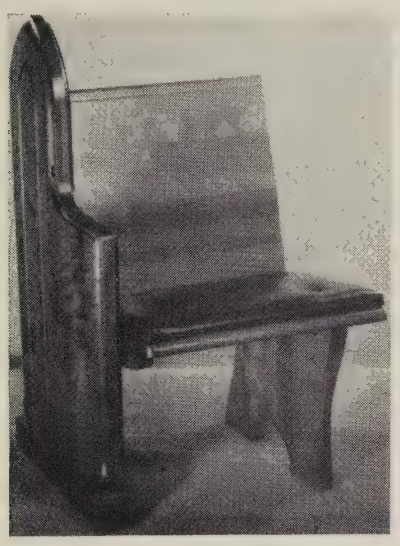

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As color comes to church furnishings it is interesting to note that a distributor has announced cushions in many colors. The cushions are made from a fine grade of materials. They are buttoned and tufted. MaCrae & Company will be glad to tell you all about these.

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This is a new floor finish announced by Multi-Clean Products, Inc. It is a resin-based product for use over wood or concrete floors. It dries hard and tack-free in four hours. Tests show that Poli-Mirro finishes are three and one-half times tougher than the present Bakelite-type finishes.

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Book Review

THE GOSPEL AND CHRISTIAN EDUCATION by D. Campbell Wyckoff. The Westminster Press. $3.75.

Many books have been written on methods of Christian education and quite a few in such fields as the psychology of education and the history of religious education. But few have faced the basic issues of theory and objective. This book does this in asking and seeking to answer the question, "What is Christian education?"

The author's conclusion is that the center of Christian teaching is the gospel itself. This is translated into curriculum and program as such teaching is conceived to be a ministry of the church and not simply an auxiliary. Although the author says this is "simple," of course it is not. But it is certainly heartening to see one of our leaders in the field of Christian education at work building a theory of education on the gospel and the church.

It seems to this reviewer that the most helpful section for the ordinary reader is that dealing with the management of religious education in a local church. Dr. Wyckoff believes we must keep this democratic, purposive, theological, and life-centered.

Perhaps the key sentence of the book is the one which poses the question of how to have a theory of Christian education that will be theologically valid and at the same time educationally sound. Dr. Wyckoff seeks to do just this as he outlines "a theory of Christian education for our times."

C.M.D.

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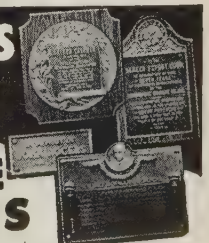

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NEW BUILDING TECHNIQUES

(continued from page 35)

the church building task. There was an apparent need for broad planning on an overall level by the extension leaders of individual denominations, as well some interdenominational cooperation in critical areas.

Local congregations needed help, especially, in making the chain of decisions and forward steps that lie between the decision to organize or to build, and the completion of the church edifice. The burden of guidance rested largely on the church extension leaders, many of them working long and hard to counsel and guide the congregations they served. There was an apparent need for qualified church building specialists, who could help both the extension leaders and local congregations with such problems as site selection, long-range programing of the spaces for various church activities, and accurate budgeting for each phase of financing and construction.

Qualified architects with church experience have helped a great deal in providing these services, particularly to the medium and larger congregations. However, architects often face difficulty in forecasting costs accurately due to the fluctuating supply and demand factors in the traditional general contract and subcontract methods of handling construction, and the relatively long time involved in following conventional planning, bidding, and contracting.

During the past few years the Urbana architectural group, through Creative Buildings, Inc., has stepped into the gap in conventional construction methods, offering an integrated service to local congregations in cooperation with their denominations' extension leaders, and with architects of either local, regional, or national practice.

Creative Buildings is basically a manufacturer of major components for church buildings. The firm manufactures laminated beams for floor joists and roofs in a former steam railroad roundhouse. Large modular wall, ceiling, and floor panels, window walls, door frames and other standardized structural components are manufactured in a plant building that once served as a lumber and coal yard. In smaller shops, or through submanufacturers, the company makes a few specialized church accessories, such as sanctuary lighting and altar furniture.

The modular components manufac-

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tured by Creative Buildings may add up to as much as one third of the total construction budget of a first church unit, slightly less for a larger project. By getting a firm quotation on such a large slice of the building project from a single source, the church building committee and the architect can budget the ultimate structure accurately very early in the planning stages. The local general contractor can estimate his site labor accurately through applying the experience gained through erection of many buildings of similar type. Foundation work, masonry, carpentry, heating, ventilating, plumbing, electrical work, and other finish trades are all awarded locally, in accordance with architectural specifications. The experience of building more than 100 churches from these modular components has demonstrated that local congregations save money and time throughout the planning and building period. Savings extend even to the work of the mechanical contractors, who find that they can eliminate many trips to the job, working inside, with exposed pipe and conduit runs.

Many of the savings are due to a principle known to architects as as modular coordination. This principle involves establishing a set of standard or modular dimensions, which are laid out on a grid on the architect's drawing board, and duplicated full scale in the manufacturers' plants. As many components as possible are designed to the standard modules, eliminating virtually all of the material waste at the site, and simplifying the erection work of carpenters and other tradesmen.

Church Needs Determine Standards

Surprisingly, a number of architects who have specialized in churches welcome the modular approach, and the use of standardized structural components. Far from being a straitjacket, the modular system speeds up the architect's basic planning and working drawings, giving him time to turn out a creditable design profitably within the limited design budget for the mission church. And, interestingly, the basic modular components serve equally well in cutting construction costs in larger church edifices, with construction budgets ranging to $500,000 or more.

Creative Buildings' modular system was not established arbitrarily. Actually it evolved progressively over a five-year period, during which many well known church extension leaders from various denominations participated in a series of intensive planning conferences. These conferences helped determine the range of building requirements for worship, education, and fellowship for congregations of various sizes. They also produced effective procedures for planning flexible first units that might serve all three major areas of church service for a young congregation, and still become a specialized wing in the ultimate church plant. The proceedings of these conferences have been made available to church extension leaders, and congregations planning future buildings, in printed form. The studies of requirements provided the broad specifications for engineering the various modular component parts used in modern church building. They did not, however, result in a set of stock plans.

We believe that the evolution of Creative Buildings is an interesting example of the direction church building and other branches of construction may take in attempting to solve the cost dilemma.

Essentially this direction is one of earnest cooperation between owners architects, suppliers, and contractors—to define the building needs, and particularly to determine the requirements common to a great many similar buildings. Out of this teamwork can come modernized procedures, and manufacturing methods that will overcome many of the historic inefficiencies in traditional construction, while preserving freedom of individual design.

(the end)

FRANK HEWLETT BALLARD

We know that many *Church Management* readers will mourn with us at the announcement of the death of The Reverend Frank Hewlett Ballard of Linton, Cambridgeshire, England. For more than twenty-five years he has been an appreciated contributor to this journal. In his homeland he served with distinction in several pastorates, and for some time was moderator of the National Federal Free Church Council. In personal contacts and as a contributor, the editor came to know him as honest scholar, a devout Christian, and in the highest meaning of the word "a Christian gentlemen." Further mention will be made in the "Religion in the British Isles" letter next month.

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William H. Leach

Editor, *Church Management*

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